THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1828.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXIV.

(*Continued from p.* 339.)

The next clause of our Catechism states, that believers "shall be openly acknowledged and acquitted in the day of judgment"—The day of judgment will immediately succeed to the resurrection.—Of this day I have spoken, generally, in a former lecture; and do not mean again to go into a particular description of the circumstances of it, further than is necessary to illustrate the answer before us. It will be a day of unutterable vengeance and terror to the wicked; but a day of complete redemption and of holy joy and triumph to believers. They shall then be "openly acknowledged and acquitted."—That is, Christ shall then *openly*, before the assembled universe, own or *acknowledge* these for his chosen people, and as the blessed of his Father, for whom the kingdom of heaven is prepared.

In like manner, he shall *acquit* them; that is, he will not only vindicate them from all the calumnies, slanders, and aspersions, which have been cast upon them in this world, and "bring forth their righteousness as the light, and their judgment as the noon-day;" but he will publish a declarative pardon of all their sins: For it is one thing to *forgive*, and another to *publish* that forgiveness. In this life, when believers are justified, on their union with Christ, they are indeed acquitted before God, from all the demands of the law: But as to men, this is done secretly; it is unknown to them; the whole transaction is out of the view of the world;—nay, it is sometimes not known even to believers themselves. But at the day of judgment, there shall be an open *declaration*, before God, angels and men, pronounced in the most publick and solemn manner, that each of these believers is justified by God:—That he has acquitted them from the sentence of condemnation; that for the righteousness' sake of Christ, imputed to them and received by faith alone, all their sins have been pardoned; that they are accepted as righteous in his sight, and are entitled to an eternity of happiness. This will be done for the greater display of the grace and glory of God; for the greater comfort and honour of the saints; and for the greater shame and confusion of their enemies, and the enemies of God. To afford a suitable occasion for this publick declaration and manifestation of the goodness of God in the redemption of his people; to exhibit their true character, and acknowledge and

honour them as his, before angels and men; and to expose the wicked in their true character, with equal publicity, and clothe them with ineffable shame and contempt —these seem to be some of the chief purposes for which the day of judgment is appointed.

It is added in the answer before us, that after the judgment, believers shall "be made perfectly blessed, in the full enjoying of God to all eternity."

To be perfectly blessed is to be entirely free from all pain or uneasiness, and in full possession of all the happiness of which the soul is capable;—and this, we are assured will be the happy lot of all who shall be acquitted in the final judgment. Not that we are to suppose that all glorified spirits will enjoy an equal degree of happiness. In the passage already cited, we are reminded that—"One star differeth from another star in glory"—and that "so also is the resurrection of the dead." There will be different degrees of happiness among the saints,according to their different capacities, their attainments in grace, and their labours of love in the present life. But all will be satisfied—Cast a thousand vessels of different capacities into the ocean—all will be full, and equally full, yet no two will contain the same quantity. By this similitude, the future state of the blessed has been often illustrated.

Our Catechism instructs us that this happiness of the blessed, will arise from "the full enjoying of God to all eternity." God alone is adequate to satisfy the desires, or to constitute the chief good, of an immortal soul. No finite, no created being, indeed, can comprehend God—Extend what is finite as far as imagination can reach, still there is an immeasurable distance between it and what is infinite. Hence it is plain, that all holy and happy beings may be enlarging their capacities for the enjoyment of God to all eternity, and yet find him the same inexhaustible fountain that they did at first. Every glorified spirit will have such a perfect knowledge of him, as shall have no measure set to it, but what arises from the finite capacity of the creature;—and this finite capacity shall still enlarge, and still be filled.

We have reason to believe that an object of great delight to the bodily eyes of the redeemed in heaven will be, that glorious body which is united to the person of the Son of God. The glory of the man Christ Jesus, will be unspeakably superior to the glory of all the saints—They indeed will shine forth as the sun, but "the Lamb shall be the light" itself of the heavenly city: And on him shall every eye turn with admiring and adoring rapture, beholding in him the Redeemer to whom they owe their all; and seeing in the nature which he wears, the indissoluble bond of union between God and them.

But the blissful sight of God in heaven, is something more than any external, visible glory, of what kind soever. The scriptures assure us that his people "shall see God," and "see him as he is." The saints in heaven will see God—Father, Son, and Holy Ghost: Not with their bodily eyes, in respect to which God is invisible; but with the eyes of the understanding—being blessed with the most perfect, full and clear knowledge of him and of divine things, of which their capacities are capable. Here they only "see through a glass darkly, but then face to face:" Here it is only by glimpses, and short passing views, that they behold any of his glory; but there they shall eternally, and without interruption, delight their souls with visions of him: They shall for ever contemplate his infinite love, his unchangeable truth, and his wonderful works, with the utmost complacency and delight.

They shall have a clear, distinct, and assured view, of the love which he bore to them from eternity; and will bear to them forever more. The revelations of glory will be a complete commentary on the Bible—That blessed book will be far better and more extensively understood by the saints in heaven, than it ever was on earth.

As the word, so the works of God, will then be more perfectly known than they could be in this world. The knowledge of all the material creation, and of all sensitive beings, will then be brought to perfection, and it will be seen that "in wisdom he hath made them all." Believers will also then see the chequered web of Divine Providence completely unravelled; and that there was a necessity for all the trials and afflictions of this mortal state. But the chief matter of their eternal admiration will be, the glorious work of redemption. They will for ever wonder and praise, and praise and wonder, while they contemplate the depths of wisdom and love, of goodness and holiness, of mercy and justice, of power and grace, which shine through the whole of that glorious device.

All the knowledge of the saints in heaven, will be accompanied with the highest and purest pleasure and delight of their holy souls. God will fully and freely communicate himself to them; the enjoyment of him will go as far as their most enlarged capacities can reach. He will admit them to a holy, unrestrained intercourse and familiarity with himself. In the language of scripture, he will "walk in them:" His fulness shall ever stand open to them; there shall be no vail between him and them; but they shall behold him in immediate vision. From this free communication, and full participation of the Divine goodness in heaven, there will result a perfect likeness, according to their measure, of the blessed God, in the saints who behold his face: And this will be accompanied by joy unspeakable—"We shall be like him, for we shall see him as he is." Joy inconceivable will arise, not only from what is possessed, but from what shall be eternally in prospect. The saints will know that their blessedness is to be endless—strictly eternal. The enjoyment of God will produce no satiety. It will be fresh and new, through the round of wasteless ages—But we are lost and overwhelmed in the contemplation.

My dear youth—The blessedness of which I have been speaking is that to which I seek to lead you, in all the instruction which I endeavour to communicate, and in all the exhortations I address to you, in these lectures on your Catechism. Yes, the ultimate object of all is to lead you to heaven; that God in Christ may be glorified in you, and that you may share with saints and seraphs, in all that unutterable and inconceivable bliss to which your attention has just been directed. O that I could impress it on your minds—O, rather, that God by his Spirit would effectually impress it on your consciences and hearts, that this is a *personal concern* to every individual of you. This heavenly happiness is set before *each* of you, as an object for which you are to strive, and which you must obtain, or, failing to obtain it, sink to all the horrors of the pit of eternal perdition. Is it not worthy of all attention, and of all effort, and of all earnestness in prayer for the aids of Almighty grace—to escape from hell and to rise to heaven? How manifest, and how dreadful, is the infatuating power of sin, that a rational creature should need much persuasion, and that all persuasion should so often be in vain, to avoid inconceivable and interminable misery, and to secure eternal and ever increasing felicity? O let it be the present resolution of every one of you, that you will,

from this moment, strive to break away from all the spells of this moral fatuity; that you will no longer listen to the syren song of sinful pleasure; that you will not lose heaven by delaying for another hour to seek it, with all the energies of your souls. Form the resolution in the strength of God, and may his grace crown your endeavours with success. Amen.

FOR THE CHRISTIAN ADVOCATE.

THE PUBLICK READING OF THE SCRIPTURES.

It is declared in *The Directory for Worship* of the Presbyterian Church, Chap. III. Sect. 1 and 2, that "the reading of the holy scriptures in the congregation *is a part of the publick worship of God, and ought to be performed by the ministers and teachers.* But how large a portion shall be read at once, is left to the discretion of every minister. However, in *each service*, he ought to read at least *one* chapter; and *more*, when the chapters are short, and the connexion requires it. He may, when he thinks expedient, expound any part of what is read, always having regard to the time—that neither reading, singing, praying, and preaching, nor any other ordinance, be disproportionate, the one to the other, nor the whole rendered too short, or too tedious."

In the pastoral letter of the General Assembly of the last year, to the churches under their care, they say—"*We do therefore most earnestly exhort all ministers of the Gospel, to read the word of God to their people, according to the order prescribed in the Directory for Worship, and to make it their main business to expound the Bible, and set it in its full meaning before the people.*" It thus appears that the publick reading of the Holy Scriptures "in each service" of the sanctuary, is enjoined by the standards of our church, and by its supreme judicatory.

How important the duty thus enjoined, and how much neglected, are points that deserve the profound attention of every presbytery, and of every minister belonging to the Presbyterian church in the United States.

The presbytery within whose bounds the writer of this paper resides, has done its duty, in regard to the subject under consideration, by requiring, in an act formally passed and published, that "in the publick services of the afternoon and evening, as well as in the morning service of every Sabbath, and on other special occasions, they [the ministers of the gospel belonging to the presbytery] read, at least one chapter in the Old or in the New Testament—or one in both."

The *neglect* of the duty contemplated, notwithstanding the requisitions and exhortations to which reference has been made, is, in many parts of our church, strikingly and mournfully great. It is seldom, in some places, that one word of the sacred scriptures, except the text, is read in the service of the afternoon or evening; and often, very often, is the reading of the Bible omitted also in the service of the morning. And why? Is it because the reading of the word of God is of less importance than either singing, praying, or preaching; or is it regarded by the church as less instructive? Were either of the above exercises to be omitted, what would be said by the members of our church? Would not the omission be followed by immediate and pointed censure? Would it not be considered as a culpable mutilation of the publick worship of God?

In Presbyterians, the neglect we consider is peculiarly inconsistent. Who have been more zealous than they, in establishing and supporting

Bible societies?—Who more active and unwearied in their efforts to circulate the Bible? Who have written or pleaded more eloquently than they in favour of the Bible cause? To Presbyterians the publick are indebted *chiefly*, for the institution and support of the American Bible Society. In this State (New Jersey) the circulation of the Bible has, for many years, devolved almost exclusively on Presbyterians (English and Dutch), and to them are we indebted for the patriotick resolution—(now accomplished through their efforts)—of supplying every destitute family in the State with a copy of the sacred scriptures. Whence is it then, that, with all this zeal in favour of the *circulation* of the Bible, the sacred volume is so sparingly read in the services of our church?

This subject certainly claims a serious attention, and there is unquestionably much room for amendment among the churches of our denomination. We fall far short of our Episcopalian brethren in this respect. With them there is no discretion allowed to the officiating minister. He *must* read the lessons appointed for each day; and these lessons embrace four distinct parts of the sacred scriptures, at every service.

To the great body of hearers in every publick meeting, this is highly important; for in every such meeting it is probable that not more than one-fourth of the congregation *statedly* read the scriptures at home. The cares of the world, want of inclination, or want of time and opportunity, are pleaded as reasons for the omission of this duty in private. So that whatever knowledge this class of hearers obtain of the Bible, they get it from hearing portions of it read on the Sabbath.

But there is another class who *cannot* read. This class, although at present not very numerous in some parts of our country, in others is very considerable; and with them the publick reading of the scriptures is all important. Unless they hear the Bible from the pulpit they seldom hear any part of it.

But even with those who are in the habit of reading the scriptures at home, the publick reading of them is very important. Their truths come with such a weight and influence from the sacred desk, especially when well read, that lasting impressions are made, even on the best educated minds. And if it be, as we believe it is, the appointment of God to honour the truths of his own word, and *ordinarily* nothing else, who can estimate the importance of reading a portion of it publickly? Who can tell what blessings may follow the faithful performance of this duty; and what withholding of a blessing from those who neglect it?

If these remarks are just and deserving of attention, it is hoped, wherever they are read, whether by pastors or people, they will produce their desired effect.

To adult Christians they are peculiarly applicable. By the institution of Sabbath schools and Bible classes, the rising generation are growing up under the happy influence of Bible instruction. But these sacred truths will soon fade from their memories, unless often recalled by the *publick* as well as the *private* reading of the scriptures. We all require "line upon line—precept upon precept." We require not merely to have the scriptures *read*, but *expounded*—to have the doctrines they contain pressed faithfully on the consciences of hearers, and so frequently brought to their recollections as to produce a practical and controlling influence on the habits and life of every professor of Christianity.

In a word—if according to our Confession of Faith "*The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith, and life, is either*

expressly set down in scripture, or by good and necessary consequence may be deduced from it; yet those things necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them"— if this doctrine be true, (and what reasonable being will venture to deny it?) how vitally important is the faithful, constant and copious reading of the scriptures, in the *publick* services of the church!

WATTS.

Princeton, July, 1828.

EXTRACT FROM THE CHRISTIAN OBSERVER.

In our number for June, we gave an extract from a paper in the Christian Observer, accompanied by an intimation that several other extracts might be expected. But all our pages, for the two succeeding months, seemed to be imperiously demanded for other communications; nor is it without some difficulty that we now make room for the conclusion of the paper in question. We however determine to give it, because we are impressed with the belief that it is calculated to be highly useful to our younger brethren in the gospel ministry—To their special attention we beg leave to recommend it, and advise that each individual consider it as addressed to himself.

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"1. *Do I heartily desire to be useful to my flock?* Am I laying myself out for this main end? I have scarcely any hope of success without a deep and anxious concern on this point. Baxter has long since told us, 'If you would prosper in your work, be sure to keep up earnest desires and expectations of success. If your heart be not set on the end of your labours, and you long not to see the conversion and edification of your hearers, and do not study and preach in this hope, you are not likely to see much fruit of it.' The ostrich indeed 'leaveth her eggs in the earth,' careless of what may befal them, '*because* God hath deprived her of wisdom, neither hath he imparted unto her understanding.' (Job xxxix. 14—17, with John x. 12, 13.) But what husbandman would sow the seed without some anxiety for the harvest? One cannot but admire the conduct of the faithful Eliezer, who would neither eat nor drink until he could see how his master's business would speed. But there is sometimes a heartlessness about us that is a most deadly hindrance to the activity of faith; and against which Mr. Scott excellently warns us to 'watch, as against the grossest crime; for it is very dishonourable to the mercy and grace of the gospel, and to his name who commands his servants to *rejoice in hope*.' The hardness and indifference of mankind to the influence of the gospel is often yielded to as an occasion of unbelief, if not of sloth, when it surely ought to operate as an incentive to more earnest prayer and exertion. Moses, Elijah, and the apostles, under circumstances of similar discouragement, were inflamed with zeal; their 'spirit waxed hot,' 'bold,' 'stirred up;' they were 'jealous for the Lord God of Hosts.' Let us then, bowing our knee before God, as the 'priests' of the Lord, 'sigh' and 'weep between the porch and the altar' (Lam. i. 4.; Joel ii. 17): but if time is spent in inactive complaint, we shall be shortly roused by our Master's voice, 'What doest thou here? Get thee up. Wherefore liest thou upon thy face?' As ministers, we ought not to be too easily satisfied with the axiom, 'Duties are ours, success is God's.' Are we using all

the means in our power, and with all the earnestness in our power, like men filled with what Lord Shaftsbury was pleased to call 'the sublime passion of saving souls?' Is nothing omitted; nothing done defectively, or in a wrong spirit? Can we think of nothing more that might be done for the spiritual welfare of our people? 'Does the trumpet give' either 'an uncertain' or a feeble 'sound?' Is there any provision during the week for the spiritual wants of our flock, especially for the refreshment of those who feel the intervals between the Sabbaths to be long; something that shows our readiness to be 'instant out of season' as well as 'in season,' to 'watch in all things, to do the work of an evangelist, to make full proof of our ministry?' Do our people mark, in our going in and out before them, a *daily* renewal of our ordination vow, without any reservations for our own ease and interest? Do we account as lost the day in which something has not been either written, or said, or done for our Master's service? We ought not to be satisfied with going on in the ordinary routine of former years; for, even were the qualifications of the present moment an hundred-fold greater than they are, they never can annul the 'necessity that is laid upon us' of continuing in laborious and unceasing endeavours for a greater fitness for the work of the ministry, to the end that we may be as 'scribes instructed into the kingdom of heaven,' bringing out of our treasure-house things *new* as well as old. With a livelier impression of the near approach of the conclusion of our work, and of the awful account that must instantly follow, surely we should be more active in discovering, or inventing, or improving from time to time, some fresh point with the souls that are dropping into eternity before our eyes,—some new medium of acquainting ourselves more accurately and individually with their spiritual condition—some closer access to their affections and their consciences—and a better acquaintance with false refuges, that the Saviour might be honoured, and reign in their hearts as his redeemed people. Many schemes doubtless might be devised for this purpose of little outward display; but the influence of which upon the great work of conversion and edification, would be found most powerfully subservient to our publick ministrations. Perhaps, also, we may tamely acquiesce in the idea of being useful, though the fruit does not appear; or we may console ourselves in the assurance of our own personal acceptance with God, even in the event of a total failure. But though it is true that the 'reward' is measured by our labour, not by our success (1 Cor. iii. 8), and is still 'with our God, though Israel be not gathered,' (Isa. xlix. 4, 5,) yet the promises pleaded and waited for in the diligence and perseverance of faith warrant the expectation of some measure of *apparent* fruit. At least we should be cautious that this frame of acquiescence does not prove to be rather the slumber of indolence than the quietness and resignation of faith. I am prepared, as I noticed at the commencement of these remarks, for the most unqualified admission of the Divine sovereignty; but I should be fearful of pleading it in excuse for my own inertness, or of resting upon it, except as an encouragement, amidst disappointments, to faith and forbearance. The apostles were always ready to bow to this deep and mysterious exhibition of the character of God, yet were they full of activity, distress, joy, or praise, according as their Master's work was retarded or advanced. I have always accounted Mr. Whitfield's wish for his friend Mr. Winter a characteristic illustration of his spiritual views of the kingdom of Christ.

"The greatest preferment," he says, "under heaven is to be an able, painful, faithful, successful, suffering *cast-out* minister of the New Testament. That this may be your *happy* lot is the hearty wish of G. W."—(Jay's Life of Winter.)

"2. *Do I love my flock?* I cannot conceive of a minister's usefulness, at least of his extensive usefulness, without a cordial love to his people. There may be some persons who would consider the detailed attention that has been here sketched out to be a severe task. The same persons might also deem the return of affectionate respect and assiduity, on the part of our people, to be the effect of something like Popish superstition, or interested motives, or enthusiastick feeling. But in truth none but those who 'watch for souls as they that must give account,' can know the painful anxiety of the Christian minister, 'until Christ be formed in his people the hope of glory,' or understand the intense interest with which he superintends the various stages of their growth 'unto the perfect man.' They cannot be safely left to grow up, without food and instruction, on the strength of some supposed innate principle of life. They never arrive at that state of safety in this world in which they do not require all our care and watchfulness for their preservation. They need exhortation, not only in a careless and backsliding state, but, as was before observed, as the appointed means of maintaining Christian stedfastness, and of 'going on to perfection;' so that on these grounds I presume that there is no feeling of an anxious parent that does not in its measure form a part of the experience of the Christian minister. Even needful reproof will be conveyed in parental language (see 1 Cor. iv. 14); and the general spirit of the pastoral duty, when moulded upon the principles of the Gospel, will differ as widely from mere official advice or remonstrance, as the tender counsel of an affectionate father from the accurate tuition of a well principled instructor. (See 1 Cor. iv. 15, 16.) If, indeed, in looking round upon our flock, we can see no one, in the language of the Apostle, who 'owes to us his soul,' (Philem. 19,) we can have no conception of the endearing bond of attachment that unites a faithful shepherd to his deeply indebted flock. But, to prove the existence of such a bond would be a most superfluous task. Every parochial visit reminds the faithful pastor of its happy influences, binding him a willing servant to his Divine Master, and to the church for which he died. Now let us apply the Apostle's description of his own ministerial feelings to our experience. Mark his continual 'longings to see' his different flocks, for their mutual enlargement and comfort. 'Taken from them,' sometimes 'in presence,' never 'in heart,' his return to them is the subject of his constant prayers, in which he entreats them to unite with him for his coming to them. While necessarily absent from them, he could never be satisfied without hearing of their state and progress, and even sending messengers for that purpose, as if good tidings of them were the life of his own life, and an excitement to him to continued thankfulness. Now, do we feel our absence from our people to be in any measure the source of similar anxiety? Mark again his parental expectations of being 'somewhat filled with their company;' his 'cherishing them as a nursing-mother her children;' and his 'affectionate desire to impart even his own soul to them;' his spiritual 'conflicts' on their account; his habit of carrying them always 'in his heart, to die and live with them;' nay, even his readiness for a while to be detained from the immediate presence of his Redeemer for their sakes, and the joy with which he anticipated the offering of his life 'upon the sa-

crifice and service of their faith.' And as a proof how disinterested was his love for them, we find him willing to lose their affections for himself, if he could but win them to Christ; overcoming ungrateful returns with the continued overflowing of affection; very gladly 'spending and being spent for them, *though the more abundantly* he loved them, the *less he was loved.*' Glad even was he of his own weakness, if only they were strong, having his mind absorbed with one great desire, 'their perfection.'—I know not when I have felt more sensibly my almost infinite distance from the scriptural standard of our obligations, than while sketching out this rough outline of what a minister ought to be, and what *he might be.* For be it remembered that this care, solicitude, and tenderness, expressed in prayers, tears, continual sacrifices of personal ease and indulgence, and frequent exposure to imminent peril, were not the effect of direct miracle or inspiration, but the effusions of a heart lamenting over the miserable condition of perishing sinners; feeling deep parental anxiety for his own children in the faith; glowing with the love of Christ, and filled with his Spirit. Nor can it be supposed for a moment that these are graces and duties peculiar either to the apostle or to the apostolick age: they are rather the exhibition of the standard which all who have pledged themselves to the sacred ministry would do well habitually to contemplate, and the practical influence of which upon their own ministrations will be productive of eminent success. If we would see this standard embodied in Divine tenderness and love towards the whole flock, we need only look to him who 'feedeth his flock like a shepherd, gathering the lambs in his arms, and carrying them in his bosom, and gently leading those that are with young.' Surely the under-shepherds cannot forget the attractive and commanding influence of his often repeated request, 'Feed my sheep—feed my lambs,' enforced as it is by his own example and by the constraining obligations of his love. All that are committed to our charge must then be 'dearly beloved and longed for;' and many doubtless will be our 'joy and crown:' and the prospect of meeting them as such 'in the presence of our Lord Jesus Christ, at his coming,' is an auxiliary joy belonging to our anticipation of that glorious consummation. (1 Thess. ii. 19, 20.)

"3. *Do I pray for my flock?* This appears to have been a chief mode with the apostle of expressing his 'longing after them all in the bowels of Jesus Christ.' Such was his constant remembrance of them, that he seems never to have 'bowed his knees before the God and Father of our Lord Jesus Christ' without expressing his interest in their behalf. And could such a spirit of intercession fail of 'having power with God and prevailing,' while he has said, 'Ask of me of things to come concerning my sons, and concerning the work of my hands *command thou me?*' It was when Daniel was presenting supplication for his people as well as for himself, 'for *the holy mountain of his God*—while he was speaking in prayer, at the beginning of his supplication, the commandment came forth.' And if, while we are complaining, 'There is none that calleth upon thy name, that stirreth up himself to take hold of thee, for thou hast hid thy face from us,' the language of prayer were substituted for complaint, it cannot be that he would be 'angry *long* against the prayer of his people.' 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might fall down at thy presence. O Lord, revive thy work.' And, in the exercise of

penitent returning to him and faithful waiting upon him, 'after two days will he revive us; on the third day he will raise us up, and we shall live in his sight.' I presume that we are ready, amidst our greatest discouragements, to make our appeal to our flock: 'God forbid that I should sin against the Lord in ceasing to pray for you.' I should trust that our return from the house of God, when we have concluded the service of the temple with 'lifting up holy hands' to bless our people, is not the interruption of the course, but only the change of the plan, of our work. The seed which has just been sown is now doubtless secretly followed with our prayers that it may be watered with the dew of God's blessing. But is this with us what it was with the apostle, a never-ending employment; 'giving account with joy' or 'with grief,' as we have 'watched for the souls'* of our flock, and marked the prosperity or the decline of the work of God among them? I cannot but conceive this spirit of ministerial prayer to be as necessary to form the character of a pastor, as the spirit of personal prayer to form that of a Christian. I have no hope of acceptance for the diligence that I might exhibit in every department of our momentous labour, unless this spirit of prayer is constantly cherished. I seem to be giving up the only way in which I can hope to benefit my people, or in which I can maintain the affectionate frame of self-denying devotion to the service of God, which is the spring of interest in my course of communication with them. What but this habit of unceasing supplication will keep alive the spark or flame of love in the endurance of successive provocations and disappointments? It is needless to remark that the subject of our intercessions should have respect to the success of the word of God, in its awakening, enlightening, strengthening, and consoling influences; to his presence in our congregations, upon which, and not upon any ability or fervour of our ministrations, the efficacy of our preaching supremely depends; to the supply of unction, life, and comfort proportioned to the weakness, and wants, and circumstances of temptation of each of our people; and finally to the general effusion of his Holy Spirit upon the church, to advance and consummate the glory of the latter days; to raise 'the mountain of the Lord's house in the tops of the mountains;' that 'all flesh may see the salvation of God,' and the voice of Zion may be heard, lifted up with strength, saying unto the cities of Judah, 'Behold your God.' Let us only exhibit our character as 'watchmen set upon the walls,' who shall never hold their peace day nor night, and let us not doubt but he will, before long, return with an abundant increase of light, and power, and love, 'until he establish and make Jerusalem a praise in the earth.' The blessed influences of this spirit of intercession upon the ministration of the word of God would be manifest to all men. Ministers who habitually pray for their people will not fail to find their people praying with them and for them, so that 'for the gift bestowed upon them by the means of many persons, thanks will be given by many on their behalf.'

"Let us, then, adopt as our own the words of that most eminent servant of God, Moses, when praying for the display of the Divine power and glory to his people Israel;—'Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work ap-

* "Heb. xiii. 17. The apostle is evidently referring, not to the solemnity of the final account, but to a continual rendering of our account to God in such a manner as is here intimated."

pear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.' (Ps. xc. 15—17.)"

Miscellaneous.

It is long since we have believed and said, that the natural and invariable tendency of Unitarianism is toward the point which it has fairly reached in some parts of Germany —an avowed, unqualified, and total rejection of the Bible as a revelation from God. In approaching this point, however, the gradations of advance, sometimes slowly and sometimes rapidly made, are almost innumerable—from the semi-arianism of Dr. Clark, to the perfect humanitarianism of Dr. Priestley. The following paper, which a friend has done us the favour to translate from the *Archives du Christianisme*, and which there forms a part of a review of Scott's essays, describes Unitarianism as it now exists in France, and in some other portions of the European continent. We think the attentive reader will find it both interesting and instructive.

A CONTRAST BETWEEN EVANGELICAL AND RATIONAL CHRISTIANS.

In these days of awakening, which we rejoice to see rising upon the world, and upon our country in particular, and when an almost general attention is directed, in one way or other, to RELIGION; the source from which Christians draw it, has naturally become a particular object, if not of serious study, at least of curiosity and interest. In examining the spirit in which the Bible is read and cited by those who profess to receive it as the word of God, one may, as it appears to us, separate them into two great classes. The grand characteristick feature of each of these classes is, perhaps, that the one has much more extended ideas than the other concerning the subject of *inspiration*, under the influence of which the sacred penmen composed their writings. One class admits an inspiration more complete, the *nature* of which we are not required at present to discuss, but which, being extended to things apparently the least important, excludes all possibility of error; the other supposes limits to the divine influence, which, it is true, they do not and cannot understand; but they all agree to admit that in our sacred books there are portions inspired, and other portions *not* inspired, or *less* inspired. Hence arises a fundamental difference in the manner in which these two classes of persons view and study the Bible. The latter class form beforehand a systematick idea of what, according to their reason and the little that they can know and comprehend of the perfections of God, they think they ought to find in the sacred volume; and they make great efforts to bring over to their system all that may appear opposed to it in the holy scriptures. A great number of this class are honest, and do not themselves suspect, or scarcely suspect, this tendency of their mind, although it does not the less exist. We, ourselves, have heard these remarkable words drop from the mouth of a man, upright, sincere, and learned, indeed, but little informed respecting the foundations of revealed and evangelical truth: "It is incontestable (said he) that if we take the Bible literally, the orthodox doctrine is found in it en-

tire; but that doctrine cannot be true; therefore the Bible ought to be differently interpreted." We leave these characteristick words to the meditations of our readers; the only use which we wish to make of them at present is, to confirm what we have just been saying. The other class of persons, of whom we have spoken, on the contrary, receive entirely the articles of their faith as delivered in a complete inspiration of the word of God; and after having employed their reason in the examination of the solid proofs upon which this inspiration rests, and, with the aid of light from on high, which they fail not to implore, certifying the sense which the Bible presents, they discuss no longer, *they believe.* They know that there can be nothing in the word of God contradictory to reason, which also comes to us from God; but if they find some things which they cannot comprehend by the light of that reason, the bounds of which they have learned to know, it is reason and not the word of God, which they arraign; and they carefully distinguish between two things which are too often confounded, namely, *that which is above reason, and that which is contradictory to reason.* They know that in order to perceive that two things are *contradictory*, it is necessary to be acquainted with them both, and that here they are not acquainted, and while on earth will never be acquainted, with more than one of the terms of this comparison; and even with this, their acquaintance is but imperfect.

From this primary difference flows another, which we find nearly always and every where. It is, that those of the one class have, as they express themselves, only *opinions*, respecting which they acknowledge that people may differ from them without departing from the truth, to which opinions they frequently attach little importance, and in regard to which they almost always employ the language of uncertainty and probability. They of the other class reject the term *opinion* as applied to truths which the Lord has revealed in his word; they profess *belief*, respecting which they express themselves with a conviction and a degree of certainty, which no human reasoning can shake, and which they never yield except to arguments drawn from the holy scripture itself. The first appear modest, and accuse the language which the others use, of senseless and insupportable pride. The latter reply, that true humility consists in subjecting their reason to revelation;* a subjection from which is produced that *certainty* for which they are censured; and that real pride is that which wishes to subject revelation to reason, a proceeding from which nothing can ever be produced, except doubt and indecision.

Let us pursue this parallel, and from these differences we shall see others arise, which are the necessary consequences of the first, but of which we can only point out a few, without entering into developments which would draw us beyond the limits to which we must confine ourselves.

The evangelical party declare openly what they believe, and wherefore they believe: they are in this respect clear and precise; they attack by name such or such an error, they establish by name such or such a truth, and always by the positive declarations of scripture. The others repose in a vagueness with which they envelope themselves as with a mantle, from which it is almost impossible to drag them out, and which appears to us well calculated to impress every reflecting mind; they say not cate-

* It is scarcely necessary to remark that *to subject reason to revelation*, is not *to renounce the use of reason*, as some have affected to represent it; but that, on the contrary, it is to make the most reasonable use of reason that is possible.

gorically either what they believe, or what they refuse to believe, on controverted points; their replies are almost always confined to the same circle of ideas, more or less theoretical; and when *without producing any other proof of it than their assertion*, they have declared that such and such a doctrine is not important, that it is not clearly revealed, or that it shocks reason—when, in rising up against the evangelical faith, they have pronounced the words, now become in a manner mysterious and magical, *methodism, mysticism, hatred of the light of reason*—they appear entirely satisfied. But they are rather shy in defining in a positive manner, and intelligible to those who are not initiated into this species of cant, in what these fatal errors, these ridiculous and dangerous doctrines, which they pursue with sarcasm and sometimes with persecution, precisely consist. It is thus that they wrap themselves up, as we may say, in general considerations, and entrench themselves behind reasonings wholly human, more or less ably conceived and presented; but they rarely build upon the word of God, taken in its simple and natural sense. If they do speak of it, it is usually rather for the purpose of asserting the *general spirit* which according to them reigns in it, than in order to cite its express words as applicable to the point in question; or if they employ positive passages, these passages often prove nothing at all against the doctrine which they attack.*

By a necessary consequence, the latter party fear discussions respecting faith, and almost refuse to render a reason of their belief; these doctrinal questions appear to them *little important*, and not worth the trouble of investigation; they generally banish them into the region of *theoretick divinity;* while the others, with the holy scripture in their hand, consider these doctrines as *vital* to *practical Christianity;* and even as our blessed reformers did in times past, they demand and challenge free and publick discussions, calculated to enlighten the minds of the hearers and bring them over to the gospel. But this ground is too slippery for their adversaries, and they are very careful not to follow them upon it. And why? cannot the disciples of Jesus Christ, in a brotherly manner and in a full spirit of peace and charity, discuss the grounds of their eternal hopes? All acknowledge that truth springs from the shock of opposite opinions; wherefore then should the one party constantly refuse to appear even once in this species of sacred arena, while the others show themselves constantly ready, and demand their descent into it with impatience?

A new consequence which might be foreseen *a priori*, and which experience fully confirms, is, that on one side, we find, as they say, *quot capita tot sensus*, as many different opinions, and as many different ways of expressing them, as there are individuals; they severally go various lengths—every one's reason being in some sort put as a last analysis, above the word of God, this divergency is unavoidable.

* For example, the *Antitrinitarians* almost always oppose to the doctrine of the *divinity of the Saviour*, the numerous passages in which his *humanity* is mentioned, without perceiving that these passages, which prove indeed that Jesus Christ was *truly man*, do not at all prove that he was not at the same time *truly God*, as another class of passages clearly show; and seemingly forgetful that the *Trinitarians* believe in the *humanity* of the Saviour, at the same time that they believe in his *divinity*. Thus the one party receives these two classes of scripture in their simple and natural sense; those of the other party are at much pains, and do not always succeed, in making the passages which establish the divinity of Christ, speak otherwise than they would speak, if the words were taken in their usual and ordinary acceptation.

Let any one, for example, compare together, Vernet's "Christian Instruction," the "Course of Study of the Christian Religion," by J. S. Anspach, Zollikofer's "Pious Exercises," the "Letters to Bettina on Religion," by Pfeffel, the "Preface" placed before the Bible published at Strasburg, written by Professor Haffner, and since suppressed, all the collections of sermons not orthodox, &c. &c. (we purposely cite works of different kinds); and our assertion will be found abundantly confirmed. On the contrary, Christian writers, defenders of the true faith, all agree concerning the fundamentals of their belief; from one end of the earth to the other, they hold the same language. They may differ respecting secondary and non-essential doctrines; but the fall of the first man, and the fatal consequences of that fall upon his descendants; the divinity, properly so called, of the Saviour, redemption by the blood of Christ, justification by faith,* the regeneration and sanctification of the heart by the Holy Spirit, are articles of faith common to all these Christians, without exception. Let any one consult, upon these different points, writers and preachers truly evangelical, of all times and places, and he will be convinced that all have held the same language, and built upon the same foundation, Jesus Christ, and him crucified. And how should it be otherwise? All have drawn their faith from the same divine source; and we know that there is but "one Spirit, one hope, one Lord, one faith, one baptism." (Eph. iv. 4, 5.) It is in this, (to make a passing observation) and in this alone, that genuine *Christian unity* is found: it is neither in a unity of indifference about doctrine, nor an external and material unity, imposed by authority, but unity in the revealed truth of God; unity of faith, hope, prayers, and salvation; the only possible, and the only desirable unity.

Among other differences existing between the adherents and the adversaries of the doctrine which we defend, it is to be remarked that not only is it rare that the latter publickly and fully avow their conviction, but that they are most usually disposed to be offended at the disclosures which others make for them in this respect; while a Christian, established in the true faith, "glories in the cross of Christ," according to the expression of Paul, and is willing to deserve still more the accusations and the mockeries to which his belief exposes him in every part of the world. Is it not true, in general, that if one say to a man who denies the divinity (properly so called) of Christ—"You do not believe in the divinity of Christ," instead of replying, "No, I do not believe, and I have reason not to believe in it," and of proving the correctness of his incredulity, he is rather disposed to be angry, to say that you attack him, and to entrench himself behind some general principle, the application of which is precisely the thing in question. It is necessary here wholly to except the English *Unitarians;** they are in this respect wholly distinct from ours; they are Unitarians openly—freely willing to be such, willing to be known as such, and glorying in the fact that they

* It is nearly superfluous to say, that when we speak of *Christian faith*, we do not mean a *speculative faith*, a *faith of the head;* but the *faith of the heart, faith working by love*, and having for its necessary fruit, the *Christian life*, and *Christian works*.

* As also the American, and their comilitant brethren.—*Translator.*

This remark of the translator is true, in regard to the greater part of American Unitarians, at *the present time;* but the time was, when there was the same *want of explicitness* among the Unitarians of the United States, as there is at present among those of France: and there are some instances of this kind still to be found among us.—*Ed. Ch. Adv.*

are such. They have their form of worship, their liturgy, their prayer books, their version of the Bible. The word *Unitarian* is found in large characters above the doors of their chapels, and they have addressed publickly a petition to parliament to be legally exempted from the nuptial benediction of the established church, which in their view contains impieties. As for them, one knows where to take them, and on what ground to attack the dangerous errors which they profess. There is about them a frankness and honesty which must be respected, and which renders discussion much more easy. We have already seen that our Unitarians on the continent are far from this publick and open profession of their principles. But say to an *orthodox* Christian that he is *orthodox*, and he will not take it ill, nor seek to conceal that he is such. To this designation, which is far from having in it any thing offensive, because orthodoxy is not an offensive word, add some others less palatable; tell him that he is a *methodist*, a *mystic*, or even, if you will, a *momier*,* still, however base and odious may be the origin of this last epithet, he will receive what is true in that which you regard as an *accusation*—He will still say that he does believe with all his heart *the evangelical doctrines*, by whatever opprobious name you may describe it; and he will charitably forgive you the injury included in your intention. His only concern will be to defend himself against spiritual pride; which by a weakness, too common, might induce him to turn your epithet of reproach into a title of honour. Thus, for example, a writer, in his bitterness against what he calls the *Methodists*, (a word which through an abuse of language common in our days, really signifies no other thing than *Christians, orthodox* in their doctrine, and cordially believing the gospel) may, in order to render a precious evangelical truth odious and ridiculous, turn the doctrine which he attacks into burlesque, and say, among other things, that the Methodist believes that "God wanted blood in order to be satisfied"—How will the sincere evangelical Christian be affected by this? He will doubtless be afflicted to see presented, with a levity which we think ourselves moderate in terming *scandalous*, the most sacred truth of religion—a truth which forms his consolation and his hope, which is the continual subject of his meditations and his thanks, and without which the New Testament would be no more to him than a sorrowful illusion, and would, for the greater part, present to him only words devoid of meaning—But still he will reply, and reply with his heart pierced with sorrow, and his thought glancing to the cross erected on Golgotha for the salvation of the sons of Adam—"Yes, I believe that blood was necessary for the expiation of my own sins, and for those of all men, without exception—and the purest blood that ever flowed in the veins 'of the seed of the woman,' the blood of the Son of God, the promised Messian, 'God' himself 'manifested in the flesh,' incarnate in the womb of the Virgin Mary, to the end that he might 'his own self bear our sins in his own body on the tree.' Yes, I believe, agreeably to the word of my God, that 'without the shedding of blood there is no remission' of sins (Heb. ix. 22); that 'the blood of Christ,' and the blood of Christ alone, 'cleanseth us from all sin' (1 John i. 7); and although there is here an ineffable mystery, into which angels themselves desire to look, but cannot see the bottom, I experience, in believing this declaration of eternal mercy, a profound and unspeakable joy, a joy of which

* A term of reproach, applied to the evangelical party in Switzerland. *Translator.*

they can form no idea, who, notwithstanding their sophisms and their confidence in their future and eternal destiny, have not in their innermost soul this divine and assured testimony of their reconciliation with God, which is to be found nowhere in the universe, except at the foot of the cross of Jesus. Yes," he would moreover add, "yes, I believe these declarations, which to me are clear and positive, in which Christ himself has said, that 'his blood was shed for the remission of sins,' (Matt. xxvi. 28); I believe all the testimonies which follow, and to which I send those who are not partakers in my faith, praying God with all my heart, that he may graciously enable them to believe these testimonies also, to their present welfare and their eternal happiness:" Col. i. 20. Heb. ix. 12, 14; x. 19, 29; xiii. 12, 20. 1 Pet. i. 2. 18, 19. Eph. i. 7; ii. 13. Rom. iii. 24; v. 9. Rev. i. 6; v. 9; vii. 14; xii. 11.

We might push this comparison farther, but we have said enough for the end which we proposed to ourselves. Let us briefly recapitulate. We have just seen, on one side, an adherence more entire than on the other to the teachings of the word of God, taken in its most obvious and natural sense; a more intimate persuasion of the importance of the doctrines of religion; a belief more positive and profound; greater openness in the external and publick profession of faith; a more constant and exact appeal to the holy scriptures; more of a disposition to discuss freely the fundamental articles themselves of Christianity; a greater unity of views and language; and more firmness in publickly declaring themselves, and in supporting the scoffs and insults of the world. If these assertions are well founded, as we are convinced they are, their combination certainly ought to strike every judicious and reflecting mind; and it furnishes, if not a proof, at least a very strong presumption in favour of the truth.*

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XIV.

Principles of Action which have relation to Society.

I am not insensible that in the minds of many, the phrase, *principle of action*, may not be free from ambiguity. Its use, it is acknowledged, is various; yet, as in other cases, it is believed the connexion will determine with sufficient clearness the particular meaning designed. Without attempting to convey its import by a definition, I apprehended that the signification attached to it, would be ascertained

* We are blamed for employing these expressions, "the truth, true Christianity, the pure gospel," and others of the same kind, in a manner too exclusive, and which seems to evince too much confidence in what these same persons call our *opinions*. It is easy to reply to this. And first, it is evident that when we speak of *the truth*, it is of the truth such as we understand it, such as we find it revealed in the word of God. But more than this—A strong and intimate conviction cannot hold the language of doubt. When on secondary points we have *opinions* only, we shall always express ourselves with becoming diffidence and modesty. But when the question is respecting the foundations of our eternal hopes, we no longer profess to have *opinions*, but *firm persuasion*, a persuasion not by any means founded upon our own speculations, but upon what we find clearly revealed in that divine book, which from one end to the other, is *truth*. We can then no longer entertain or express the least doubt: this would be, in our view, as we have previously said, to exhibit more pride than humility. We acknowledge, as a fact, that others (and we pretend not to judge them), do not understand the gospel as we do; but we can by no means allow it to be possible that they may be right, for this would be to admit that possibly the edifice of our salvation is built upon the sand, while *we know*, by the word of God, that it is founded upon the Rock of Ages.

with sufficient perspicuity by a precise and uniform use; and by exemplifying, in numerous instances, the determinate application intended. It may not be useless, however, to observe in this place, that it is not designed to express something in the mind, antecedent to the acts or states of mind, respecting which we obtain information by consciousness. In this sense, the terms, *principle of action*, have been employed by some writers to denote something, as it would seem, in the substance of the mind, distinct from all action, internal as well as external. Without presuming to censure the language of others, I may be permitted to hope, that no one will attach this meaning to the terms when they occur in these essays. A principle of action, according to the best use of language, signifies a distinct class of intellectual operations of which we are conscious. They are classed under one head because they are similar. They are called a principle of action, not because they are antecedent to intellectual action, or distinct from it, but because they lead to a particular mode of external action; because they constitute the motives and springs from which those external voluntary actions proceed, which, in the conduct of our fellow men are submitted to our observation. This is the sense in which our language must be understood when we characterize the *nature* of any one, his *principles of action*, his *propensities* and *dispositions*. We always refer to something of which he may have immediate knowledge by consciousness, and of which an indication is afforded to others by the general course of his external conduct. These remarks will be illustrated by an example. The desire of knowledge consists of many individual acts of mind, that, from their similarity, are classed under one name. It is called a principle of action, because it leads to a uniform course of external action, which, to an observer, serves to indicate the internal principle.

The class of principles to which the reader's attention is now invited, embraces those which have a relation to the society of our fellow men. These are still more interesting and dignified, more peculiarly characteristical of humanity, than those which have been previously considered. The constitution of the human body, and the external circumstances of our condition, abundantly show that man was intended for society. The same design is conspicuous in the frame and furniture of his mind.

The desire of society appears to be an original part of our nature. In childhood, and in mature age, its influence is powerful and universal. Nor is it confined to man. Many animals discover a strong propensity to associate with other individuals of their own species; and some even prefer the company of individuals of a different species to entire solitude.

Some have, indeed, represented the natural condition of our race as a state of solitude, and mutual hostility; and have asserted that men were originally prompted to enter into society from a calculation of the advantages to be gained by it. This account of the original condition of mankind, besides being at variance with all history, is obviously inconsistent with the circumstances of our early existence, and subsequent improvement—with the indisputable fact that society is necessary to give protection to infancy, and reason to manhood. Man is born in society, and there, for a time at least, he must remain. In this state he is retained when arrived at an age in which he might be supposed capable of maintaining a separate existence, not merely nor primarily by reflecting upon its advantages, but by an original and independent desire of the company and converse of his kind. The

state of nature is therefore a social state. A state of seclusion is unnatural, and cannot be chosen without doing violence to some of the strongest affections of our minds.

The intercourse of society is indispensable to the expansion of the intellectual and moral capacities of man. If deprived of its advantages, he must remain destitute of some of the most distinguishing marks of humanity. How can reason be cultivated, or moral perceptions originated, without the language and the intercourse of social life? Compared with a solitary state, the most rude and barbarous society furnishes immense advantages for the growth of the human faculties. An individual brought up from infancy in solitude might present the appearance of a savage man, but in mind he would perhaps more nearly resemble an irrational animal. The benefits afforded by an intelligent and virtuous society can scarcely be too highly rated. With the facilities which it affords for the acquisition of knowledge, the ingenuous and inquisitive youth will in a few years treasure up no small portion of the matured experience, the collected wisdom of ages. I speak not of the extraordinary attainments of students, but of that measure of information which, on account of its general diffusion in a well informed community, may be considered as common property, and which is acquired gradually and imperceptibly, in the ordinary course of enlightened society.

It is of great importance that this principle of our nature be regulated with caution and discrimination. If it be true that the converse of the wise and good is favourable to wisdom and goodness, it is no less true that the company of the profligate and licentious tends to corrupt our principles and our manners. Who does not know that the love of society, imprudently indulged, often leads the young and unwary into connexions, to which the ruin of all their hopes may be justly attributed? The authority of inspiration, and the experience of every age unite, in attesting that evil communications corrupt good manners. When the desire of society is allowed to prevent our attendance upon private duties, or when it leads us to join in fellowship with the impious and immoral, it then becomes the source to which numerous streams of corruption are to be traced.

Another principle of our constitution, which has a necessary relation to society, is the *desire of esteem.* That men desire the esteem of their brethren has not been questioned, even by those who are most disposed to simplify the principles of human action. According to the philosophy of Dr. Mandeville, the love of praise, or as he calls it, vanity, is the sole principle from which the actions proceed, that, among men, are esteemed virtuous and honourable. It would seem that virtuous and honourable men are not likely to be the first in embracing this inconsistent and revolting system. A person of sound and generous sentiments has in himself the evidence of its falsehood; and were it not presented under the appearance of a philosophical system, he would resent the imputation, if made to himself, as slanderous. It may however be presumed that the system of Dr. Mandeville would never have been proposed, if the influence of this principle were not undeniably great and extensive. This is readily admitted. The least reflection will satisfy us, that it has a wide range of operation in controlling the conduct and manners of men, in regulating the general appearance and intercourse of society, in arranging our dress and furniture, our houses and our fields. It is manifest that many of the most important movements of our lives

are either influenced or modified by a regard to the good opinion of our brethren.

This is a useful and rational principle of action. In the wise and virtuous it concurs with the love of what is excellent and praiseworthy, and serves to strengthen their resolutions and animate their exertions. Over the vain and vicious it exerts a salutary restraint, and is their chief incitement to decent and useful conduct. In a man of superior excellence, we expect a corresponding sensibility to reputation. Every worthy and generous sentiment must be extinguished, before dishonour can be regarded with indifference. We never censure the desire of esteem, unless it be disconnected with the love of real excellence, or disproportioned to it. We admire the ingenuous mind, to which shame is one of the greatest afflictions.

Praises which are known to be unmerited, can give little satisfaction to a man of substantial worth. He will be pleased to find that his brethren think him capable of what is deserving of approbation; but whilst he is sensible that their applause is undeserved, he is anxious to correct the mistake from which it proceeds. The case is not similar, in regard to unmerited censure. Reproach is painful, even when most unjust and undeserved. The guilty are often less mortified by censure which is deserved, than the innocent by censure which is undeserved. It requires firmness and magnanimity to endure shame, even for righteousness' sake. We cannot be indifferent to the good or evil that is spoken of us. Most men are the slaves of publick opinion, and allow a regard to it, however perverted, to over-bear the suggestions of reason and duty. The faith of the gospel alone, can enable us in this, as in other respects, to overcome the world. When suffering under calumny, a consciousness of its injustice enables the Christian to refer his cause to the judgment of God, the ultimate resort and refuge of injured innocence; and from the anticipation of his decision, to derive patience, support, and comfort.

Although the tendency of this part of our nature is in general good and useful, it is not exempt from liability to abuse. Many evils spring from it when irregularly exercised. It is impossible, perhaps, to enumerate the manifold perversions of which it is susceptible, the variety of absurdities and vices to which it leads. It is from a perversion of this principle that any allow themselves to seek distinction by frivolous accomplishments, or by laying claim to qualities which, however excellent, do not belong to them; that any permit themselves to transgress the laws of God from the love of fame, or from a regard to the corrupt opinions of men. The natural and usual result of this principle when perverted, is *vanity*, with its fantastick airs, its deceitful pretences, its pompous exhibitions. It is worthy of our most anxious care to repress every tendency to this contemptible and sinful passion. To place his character upon the ornaments of dress, or the accomplishments of ordinary behaviour, is unworthy of a wise man. To seek credit for qualities which he does not possess, for actions which he never performed, marks the hypocrite and deceiver. To love the praise of men more than the praise of God, is foolish, sinful, and in the end, ruinous. If our actions, however splendid and beneficent, be influenced by no higher motive than the love of human applause, we must be content with such reward as men can give; we can expect none from our Father in heaven.

Nearly allied to that part of our constitution to which we have now attended, is the *desire of superiority*. The operation of this principle is manifest in every condition of life,

gest an important lesson to parents and guardians of youth. Do you wish that the language, the manners, and the morals, of your children should be pure and uncorrupted? Give them an example worthy of imitation. Preserve them from bad company as from a pestilence. We must endeavour, in our own practice, to imitate only what is good, and to give a useful direction to the imitative disposition of others.

THE EVIL EFFECTS OF LOTTERIES.

We have had put into our hands a long essay showing, on various grounds, that lotteries are immoral, and highly injurious to society. We have not room for the insertion of the whole, and indeed we do not fully agree with the writer in some of his positions. But we think that every unbiassed mind must admit, that the following remarks on the injurious effects produced by lotteries, both on the individuals immediately concerned in them and on the publick at large, are proved to be just, by constant and abundant experience: And we are glad to observe that the publick sentiment seems likely soon to banish this species of gambling—for it is really nothing less—from our country.

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"Lotteries ought to be discouraged on the score of their inexpedience. No advantage can arise to the community from their existence. A few individuals, it is true, may be enriched by them; but if they are, it is at the expense of a still greater number who are impoverished or injured. Nor is this the only evil. The anxiety they occasion, with the waste of time, and the neglect of business, so frequently their concomitants, are often felt more seriously than the loss of the ticket. Industry and attention to business are of incalculable importance to those who are dependant on their own exertions for a livelihood; nor can it be denied that speculation in lotteries tends directly to the subversion of them both. And very seldom does it happen that a prize is of any great advantage to him who draws it—leaving all other considerations out of the question. Many things beside a large income are indispensable to real enjoyment, and even to the accumulation of solid property. We often find that the man whose estate is small, enjoys more of the comforts of life, and lives more independently, than he who spends largely. Extravagance, like ambition, becomes ungovernable, in proportion to its means of gratification; and the attainment of one object, only makes it more eager in the pursuit of another.

The same may be said of lotteries, in relation to their influence on the community at large. Granting that some publick advantage may be gained by them, if it is purchased at the expense of some greater good, the publick is injured on the whole. Of what avail are roads and canals, if obtained at the expense of morals and religion? The two classes of objects bear no comparison. If, therefore, they cannot both be obtained by the same means, it is the part alike of policy and wisdom, to reject that which is of least advantage.

In every class of society the immorality of lotteries is the same; but the evil they produce is felt the most severely by those who, from the peculiarity of their circumstances, are more immediately exposed to temptation. The man who is entirely dependent on his own exertions for his support, may sometimes be discouraged at the unpromising appearance of his business, and may even find a difficulty in meeting the demands that are made upon him, while his family, too, may be large and helpless.

Still he may be comparatively contented and happy; may maintain his credit; keep out of debt, and be esteemed by all who know him. But let such an one listen to a vender of lottery tickets, who lays before him all the advantages of wealth, and contrasts them with the disadvantages of poverty; tells him that for a small amount he may obtain a sum sufficiently large to place both himself and his family beyond the reach of poverty; mentions a number who drew prizes of the highest class, and who are now no longer obliged to labour for their bread.—And adds, that if he should not succeed, what is the loss? A mere trifle—too small for any one to feel. The temptation becomes too strong to be resisted; and the prospect, so flattering in itself, borrows a glare from the peculiarity of his circumstances. And what is the result? anxiety certainly, and disappointment probably. Nor does the evil terminate here. Happy were it for him if it did. Not satisfied with one attempt, he tries his fortune again, and probably with no better success. Thus he advances from step to step, till the mischief is past reparation. His business is neglected, his time lost, his credit destroyed, his habits of industry gone, and at last poverty and wretchedness stare him in the face. Tortured with remorse, and almost distracted, he seeks relief from intoxication. In a short time he becomes a drunkard. Dishonest means are next resorted to in order to obtain the necessaries of life, as well as to gratify his appetite for intemperance; and he, who lately promised fair, not only to be respected, but to rise, by economy and attention to business, to some degree of independence, is lost to every thing that is good, his family is brought to disgrace and ruin—and suicide, it may be, closes the disastrous scene.

But supposing the adventure to realize the expectations of him who makes it. Let him even draw a prize of the highest class. Will it in the end be much to his advantage? If well known facts be any criterion to judge by, in most cases it will not—and for obvious reasons. The sum which the successful adventurer is put in possession of is much larger than he has been accustomed to manage. Scarcely does he know what to do with it, and little thinks that he may soon spend it all. Dazzled with his prospects, he adopts an expensive style of living; buys many things of which he has no need; is beset with sharpers, who calculate to impose on him, because they think he will not be sparing of what he obtained so easily; leaves off business, and is placed in a situation of life to which he is an entire stranger, and for which he is in no way prepared. And what is the consequence? In a short time his money is gone; extravagance has taken the place of economy, and idleness that of industry. He is utterly unprepared for this change, and feels its severity in proportion to the height from which he has fallen. Nor is it at all improbable that the effects will be more pernicious, than they were in the case of him who was ruined by the same speculation, without even the temporary gratification of a prize.

Instances, such as these, are not uncommon.

But admitting that the consequences of a lottery speculation should not be so serious as in the cases just supposed, still the price of a ticket, and the necessary loss of time must be a great inconvenience, to one whose only support is his own industry. And if he who draws a prize should not squander it, he may still be far from increasing his happiness by the sum he has acquired. If he be a man of feeling, he must necessarily experience some compunction of conscience, when he considers the matter with deliberation. He must see

in every department of human exertion. To a certain extent it is found among brutes; but among men it has a much wider range, and discovers itself in relation to every thing held in estimation by them. Competitions are not confined to the learned, the rich, the powerful; to philosophers, statesmen, and heroes. In the humbler arts and pursuits of life men are anxious competitors; they are delighted with superiority; they are depressed and mortified, when surpassed by their more fortunate rivals.

The obvious design and tendency of the principle is to produce the highest excellence, in every thing valuable and desirable. There is nothing perhaps in human nature that can command more vigorous exertions than emulation. To this mankind are indebted for much that is excellent, useful and ornamental; for the highest improvement and the most admired exhibitions of the human capacity; for the most distinguished eminence in the arts and professions which contribute to the comfort, the convenience, and the embellishment of human life.

It cannot be concealed, however, that it is peculiarly liable to perversion, and that when perverted, the evils it creates are many and great. It engenders and perpetuates unprofitable and hurtful contentions. In the successful competitor it is apt to produce pride, insolence, and injustice; in the unsuccessful, envy, malignity, and detraction. When the contest for superiority is between statesmen, princes, and nations, the consequences are still more disastrous, because more extensive. The evils of ambition have been a standing topick of declamation, and of lamentation, in every age.

These facts have led some to condemn emulation, in every degree, and however directed. But they ought not to lead to this conclusion. They prove nothing more than that, in our present state, the desire of superiority is very readily perverted, and that it is peculiarly difficult to govern this propensity in conformity with the rule of loving our neighbour as ourselves, and of doing to others as we would wish them to do to us. If it be a part of our original constitution, as I believe it is, it cannot be eradicated; and if it could, the attempt would be unwise and injurious. In the general course of events, even in the present disordered state of the world, it is productive of much more good than evil. The good is general and permanent, the evil is partial and temporary; the one is its proper and legitimate effect, the other is incidental upon its occasional perversion. There is such a thing as fair and honourable competition. It is possible to emulate others in doing what is right and good,—a conduct which the scriptures and the common sentiments of mankind unite in approving.

Our business then is, instead of vainly attempting to extinguish this propensity, to adopt the most effectual means in our power to prevent its wrong direction and abuse. This can be done only by cultivating with assiduous attention every kind and generous affection, every virtuous and holy principle. If these things be in us and abound, they will allow no place for the malignity and meanness of envy, or for the haughtiness and insolence of pride; it will be easy to emulate our brethren without jealousy or vainglory, and even to rejoice in their eminence and success. It may not be improper to observe in this place, that a studied effort, on the part of those who direct the education of youth, to excite them to emulation, can scarcely be approved. Young persons, whose attainments are frequently brought into comparison, as must be the case when they are associated in the same class or society, are not likely to be deficient in this

quality. Such efforts, in general, serve no other purpose than to add fuel to a fire which already burns with sufficient intenseness. To endeavour to awaken curiosity, to excite a thirst for knowledge, and to impart a lively interest to the subject of their instructions, is a course which evidently recommends itself as more rational, safe and advantageous, than that which consists in making a constant appeal to the love of distinction and superiority. I know it is neither possible nor desirable to prevent emulation. Let it have its proper place. But is it not plain, that when knowledge is the object of pursuit, the principle of our nature to which the appeal should be made, and upon which the chief reliance should be placed, is the desire, not of distinction, but of knowledge?

Among the principles of action, which have relation to society, we must mention the *desire of similarity*. This propensity, together with the conduct to which it leads, is usually called *imitation*. The name which I have given to it is adopted for the sake of classification and uniformity of language.

This principle, from its obvious and extensive effects, has, in every age, claimed the attention of philosophers and moralists. Its existence in human nature is undeniable. No person can doubt that we are naturally prone to adopt the language and manners of others. We readily imitate what we approve and admire; and not unfrequently what is previously indifferent, or even disagreeable. We do not wish to be singular. To be like our neighbours is considered becoming and desirable. The extensive prevalence of customs and fashions which, in most instances, cannot be supposed to have their foundation in nature, sufficiently proves that a proneness to imitation is a part of our constitution.

It is not difficult to point out the design and usefulness of this disposition. We can have no hesitation in believing, that it is the chief source of the immense advantages which we derive from the more enlarged experience and superior attainments of others. The expansion, and the proper application of our powers depend, in a great degree, upon our readiness to copy the example of those with whom we are connected. Experience and reflection may teach us that it is profitable to follow the footsteps of those who are older and wiser than ourselves. But children are destitute of experience, and incapable of reflection: it must then be, that it is by an original determination of their minds, by a natural propensity to imitation, they are impelled to attempt almost every thing they see done by others. From this provision of their constitution, they are enabled, in so short a time, to learn and to accomplish so much. And it ought not to escape notice, that in early life, when most needed, the influence of this propensity is greatest. Children are peculiarly prone to imitation. The old are much less anxious about modes and fashions than the young.

It is our duty to guard with constant care against the evils to which, through negligence, this principle may lead us. From carelessness and inattention, men allow themselves to copy what is hurtful, as well as what is salutary. Most persons content themselves with believing as others have believed, and acting as others have acted; without inquiring into the foundation of their faith, or the rectitude of their conduct. In this way, vicious customs are perpetuated from generation to generation. In matters of duty, especially, we must examine and judge for ourselves. To follow a multitude to do evil, is weak and sinful, however common. A consideration of this frame of our nature will sug-

gest an important lesson to parents and guardians of youth. Do you wish that the language, the manners, and the morals, of your children should be pure and uncorrupted? Give them an example worthy of imitation. Preserve them from bad company as from a pestilence. We must endeavour, in our own practice, to imitate only what is good, and to give a useful direction to the imitative disposition of others.

THE EVIL EFFECTS OF LOTTERIES.

We have had put into our hands a long essay showing, on various grounds, that lotteries are immoral, and highly injurious to society. We have not room for the insertion of the whole, and indeed we do not fully agree with the writer in some of his positions. But we think that every unbiassed mind must admit, that the following remarks on the injurious effects produced by lotteries, both on the individuals immediately concerned in them and on the publick at large, are proved to be just, by constant and abundant experience: And we are glad to observe that the publick sentiment seems likely soon to banish this species of gambling—for it is really nothing less—from our country.

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"Lotteries ought to be discouraged on the score of their inexpedience. No advantage can arise to the community from their existence. A few individuals, it is true, may be enriched by them; but if they are, it is at the expense of a still greater number who are impoverished or injured. Nor is this the only evil. The anxiety they occasion, with the waste of time, and the neglect of business, so frequently their concomitants, are often felt more seriously than the loss of the ticket. Industry and attention to business are of incalculable importance to those who are dependant on their own exertions for a livelihood; nor can it be denied that speculation in lotteries tends directly to the subversion of them both. And very seldom does it happen that a prize is of any great advantage to him who draws it—leaving all other considerations out of the question. Many things beside a large income are indispensable to real enjoyment, and even to the accumulation of solid property. We often find that the man whose estate is small, enjoys more of the comforts of life, and lives more independently, than he who spends largely. Extravagance, like ambition, becomes ungovernable, in proportion to its means of gratification; and the attainment of one object, only makes it more eager in the pursuit of another.

The same may be said of lotteries, in relation to their influence on the community at large. Granting that some publick advantage may be gained by them, if it is purchased at the expense of some greater good, the publick is injured on the whole. Of what avail are roads and canals, if obtained at the expense of morals and religion? The two classes of objects bear no comparison. If, therefore, they cannot both be obtained by the same means, it is the part alike of policy and wisdom, to reject that which is of least advantage.

In every class of society the immorality of lotteries is the same; but the evil they produce is felt the most severely by those who, from the peculiarity of their circumstances, are more immediately exposed to temptation. The man who is entirely dependent on his own exertions for his support, may sometimes be discouraged at the unpromising appearance of his business, and may even find a difficulty in meeting the demands that are made upon him, while his family, too, may be large and helpless.

Still he may be comparatively contented and happy; may maintain his credit; keep out of debt, and be esteemed by all who know him. But let such an one listen to a vender of lottery tickets, who lays before him all the advantages of wealth, and contrasts them with the disadvantages of poverty; tells him that for a small amount he may obtain a sum sufficiently large to place both himself and his family beyond the reach of poverty; mentions a number who drew prizes of the highest class, and who are now no longer obliged to labour for their bread.—And adds, that if he should not succeed, what is the loss? A mere trifle—too small for any one to feel. The temptation becomes too strong to be resisted; and the prospect, so flattering in itself, borrows a glare from the peculiarity of his circumstances. And what is the result? anxiety certainly, and disappointment probably. Nor does the evil terminate here. Happy were it for him if it did. Not satisfied with one attempt, he tries his fortune again, and probably with no better success. Thus he advances from step to step, till the mischief is past reparation. His business is neglected, his time lost, his credit destroyed, his habits of industry gone, and at last poverty and wretchedness stare him in the face. Tortured with remorse, and almost distracted, he seeks relief from intoxication. In a short time be becomes a drunkard. Dishonest means are next resorted to in order to obtain the necessaries of life, as well as to gratify his appetite for intemperance; and he, who lately promised fair, not only to be respected, but to rise, by economy and attention to business, to some degree of independence, is lost to every thing that is good, his family is brought to disgrace and ruin—and suicide, it may be, closes the disastrous scene.

But supposing the adventure to realize the expectations of him who makes it. Let him even draw a prize of the highest class. Will it in the end be much to his advantage? If well known facts be any criterion to judge by, in most cases it will not—and for obvious reasons. The sum which the successful adventurer is put in possession of is much larger than he has been accustomed to manage. Scarcely does he know what to do with it, and little thinks that he may soon spend it all. Dazzled with his prospects, he adopts an expensive style of living; buys many things of which he has no need; is beset with sharpers, who calculate to impose on him, because they think he will not be sparing of what he obtained so easily; leaves off business, and is placed in a situation of life to which he is an entire stranger, and for which he is in no way prepared. And what is the consequence? In a short time his money is gone; extravagance has taken the place of economy, and idleness that of industry. He is utterly unprepared for this change, and feels its severity in proportion to the height from which he has fallen. Nor is it at all improbable that the effects will be more pernicious, than they were in the case of him who was ruined by the same speculation, without even the temporary gratification of a prize.

Instances, such as these, are not uncommon.

But admitting that the consequences of a lottery speculation should not be so serious as in the cases just supposed, still the price of a ticket, and the necessary loss of time must be a great inconvenience, to one whose only support is his own industry. And if he who draws a prize should not squander it, he may still be far from increasing his happiness by the sum he has acquired. If he be a man of feeling, he must necessarily experience some compunction of conscience, when he considers the matter with deliberation. He must see

that he is living on the hard earned pittance of many a labourer, who by the hope of improving his circumstances, was tempted to risk what he could not spare, without perhaps depriving his family of the necessaries of life. He must see, if he is not lost to all sensibility of mind, that hundreds have been injured that he might gain the prize. The man who attains to independence by economy and attention to business, has the satisfaction to know that his affluence is not owing to the misery of others. He, on the contrary, who procures it by a lottery prize, must attribute it to the sufferings of others, more than to any other cause. Business of every kind gives employment to the poor; the lottery system affords no encouragement whatever to industry.

The inexpedience of lotteries may be also shown from the fact that they find employment for a great many whose occupation is, in every point of view, an injury to the publick; I mean their managers, and those engaged in the sale of tickets. No occupation, however lucrative, ought to be encouraged, when its whole gain is the loss of the community. And none, certainly, can pretend that the occupation of the lottery broker is an advantage to society in any form. It holds out no encouragement to industry, to sobriety, to honesty, to science, to literature of any kind, to morality, to religion, to any thing that is good. Why then encourage it?"

The respected author of the subjoined paper accompanied it with a note addressed to the editor, from which we extract as follows—

"Pittsburgh, August 12th, 1828.

"Should you think the enclosed paper worthy of a place in 'The Christian Advocate,' you will please insert it. My attention was drawn to the subject of which it treats, by reading two papers on the same subject in that work. And although I concur generally with the ingenious and worthy writer, yet I think he has perhaps carried his views too far; especially as some pious persons have taken up the idea that he recommends the exercise of faith, to the exclusion of other means necessary for the recovery of health. By this view they do him injustice: and I have therefore endeavoured to fix the principle—How I have succeeded is not for me to say. But having been extensively engaged in the practice of medicine for nearly sixteen years, and having also been in the constant habit of noting any thing special that occurred in my practice, and having moreover given the remedy *personally* a trial, in my own case, I thought, like Elihu of old, 'I also will shew mine opinion.' I very much regret the length of the essay; but I could not do the subject any degree of justice by condensing it. You can publish it in different numbers, if you think proper; or not publish it at all, if you think its publication will answer no good end." * * *

We believe the publication will answer a good end, and therefore resolve to insert it in our Miscellany. Much of it will be found to consist of what might be denominated medico-religious anecdote—and may prove both entertaining and instructive to our readers generally. But we have a much higher object in view. We have long wished for a good opportunity, which we shall now have, to combat the absurd, cruel, and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hope of recovery. To what is here said by a professional man, we shall add in notes, some remarks of our own, and some

facts, witnessed by ourselves, in confirmation of our remarks—These may be expected in our next number.

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ON THE EFFICACY OF THE "FAITH OF THE GOSPEL" IN THE PREVENTION AND CURE OF DISEASES. *Read before the Pittsburgh Medical Society. By Wm. Church, M.D., President of the Society. August 5th,* 1828.

Although the operation of moral agents on the human mind and body is confessedly great, yet to me it appears probable that the influence of these causes on the state of man in disease, has not been sufficiently attended to, nor duly appreciated, by the physician. As "health is the result of nicely balanced appetites and passions, so of course any thing which exerts a regulating or controlling influence on these, in such manner as to attune them into harmony," will essentially aid us in the prevention and cure of diseases. Let us for a moment cast our eyes around us, and say, "from whence have sprung most of the diseases, both mental and corporeal, with which man is afflicted, but from a lack of this divine guardian, true religion," or the Faith of the gospel. "From whence," asks the apostle James, "come wars and fightings among you? come they not hence, even of your lusts, that war in your members?"

In treating of the efficacy of the proposed remedy in the prevention and cure of diseases, I shall

I. Describe it—or state what I mean by the faith of the gospel.

II. State the *modus operandi* of the remedy; the way in which it is to be used; and illustrate the same, by facts and observations.

III. Describe and illustrate a false faith, which is sometimes mistaken for the true, and which is fatal in its tendency.

IV. Confirm the theory maintained, by extracts from the practice and writings of some of the most eminent of the faculty, both in Europe and America:—And then conclude by a few practical observations deduced from what shall have been offered.

I am, in the first place, to describe the remedy, or state what I mean by the Faith of the Gospel.

By the Faith of the Gospel I mean true religion, equally distinct, and wholly differing, from all fanaticism, enthusiasm, superstition, and spiritual pride—that religion which excites in us—the greater progress we make in it—a corresponding degree of humility; while at the same time we feel, more and more, a supreme love to God operating in our hearts, and perceive our child-like trust and confidence in Him, more and more increased. Under its influence we feel somewhat in the same way that a man would feel, who, if just about to be forced over a precipice, by which he must inevitably be dashed in pieces, some one should hand him a strong staff, by whose aid and support he might certainly get over it in safety—Or if he was drowning, if one should throw him a rope, by the help of which he might be enabled to reach the shore in safety.

"Faith in Christ, or saving faith," says the Rev. C. Buck, "is that principle wrought in the heart by the divine Spirit, whereby we are persuaded that Christ is the Messiah; and possess such a desire and expectation of the blessings that he has promised in his gospel, as engages the mind to fix its dependence on him, and subject itself to him, in all the ways of holy obedience, and relying solely on his grace for everlasting life."* "Now," saith the Apostle, "Faith is the substance of things hoped for, the evidence of things not seen." And this divine principle of the soul he forcibly illustrates and exemplifies,

* Theological Dictionary, article Faith.

throughout the whole of the 11th chapter of his epistle to the Hebrews, to which I refer—

I mean, in a word, that faith which unites to Christ; which purifies the heart, works by love, and overcomes the world; and which eventually makes us conquerors over death and the grave; and which, if properly and fully exercised, will sustain and support us in sickness and in health, in prosperity and in adversity, in every situation in which we can possibly be placed.

II. I am to state the *modus operandi* of the remedy; the way in which it is to be used; and to illustrate the same by facts and observations.

1. Most of the diseases, both mental and corporeal, with which we are afflicted, arise from, or are aggravated by, our ungoverned passions and appetites—Such as anger, malice, revenge, mortified vanity, fallen pride, crushed ambition, excessive joy, or grief, despondency, &c.: and from the irregular or unlawful indulgence of the appetites of the body—such as intemperance in eating or drinking, excessive exercise, &c.; all of which tend to produce disease, by disturbing or destroying the nicely balanced harmony which, in a healthful state, exists between the mind and body in the human system. Now true religion in exercise, so controls and regulates these, as to keep up that harmony which is essentially necessary to the continuance of good health; and also tends actively to promote health, or recovery from sickness, by restoring the proper equilibrium in the system.

To the man whose ambition has been crushed, and whose every earthly prospect has been apparently blasted, it offers the alone true source of consolation—by teaching him, in the first place, the uncertainty of all sublunary hopes and enjoyments; and in the second, that there is real and unfailing enjoyment to be found in God, in the exercises of religion—and in God alone. To the distressed it offers the presence and support of an Almighty Redeemer, who says of his friends, that "in all their afflictions He is afflicted," and who "putteth their tears into his bottle;" and thus gives them the cup of divine and never failing consolation. To the desponding it imparts hope. Dr. Rush tells us that "it would require many pages to enumerate all the cures that have been performed by faith and hope."*

Hope, which is the product of faith, is beautifully illustrated in the sacred scriptures by the similitude of an anchor—"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail." In a word, it regulates and harmonizes the conflicting passions of the mind and appetites of the body, so as to keep up a continued state of good health, or essentially aid in the recovery from disease. "For so intimate," says Dr. Bell, "is the connexion between physical comfort and moral well being, that the one cannot be seriously affected without the other suffering.†"

2. The way in which the remedy is to be used is as follows:—When we are taken sick, we ought to have nothing to do with quacks or quack medicines; but employ a physician in whom we have confidence, and *implicitly* follow his directions. This rule is of vital importance, and cannot in any case be violated with safety. And while we thus use the proper outward means for the restoration of our health, we are to implore the blessing of God on these means, and not distress ourselves with anxious concern or forebodings about the event, but leave that, and all other concerns to our

* Rush's Introductory Lectures, page 262.

† Bell on the Influence of Medicine, page 8.

Creator, humbly submitting to his will, and placing all our confidence and hopes in him—and take this for our consolation, that let the event be as it may, "the Judge of all the earth will do right;" and remembering that "like as a father pitieth his children, so the Lord pitieth those that fear him."

3. Facts and observations, not a few, might be alleged to illustrate the preceding statement. Take the following—

(1). Two years ago, while I was attending a pious clergyman in the 75th year of his age, who was so very ill that I thought his recovery doubtful, one asked him in my presence if "he thought he would die?" His answer was—"I do not know: I have no business with that: I leave that and all my concerns to God, humbly submitting to, and acquiescing in his holy will; while at the same time I use every means for the restoration of my health; for I am fully persuaded, let the event of this disease be as it may, God will do all things well." This gentleman recovered, and is now living in good health, in the seventy-seventh year of his age.

(2). A few years ago I was called to visit a lady aged 88 years, who had just fractured one of the bones of her forearm by a fall. On my observing that one of the bones of her forearm was broken, she replied—"Well, doctor, neither you nor any other man can heal it; God Almighty only can cure it." True, madam, but you are willing that I should apply the necessary dressings, and you will follow my directions." O yes! I sent for you for that purpose—do you set it, and I will do as you bid me; but mark my words—none but God can cure me." She recovered, and died of debility, consequent on extreme old age, in her 90th year. During the whole time I had the pleasure of her acquaintance, I remarked that the infirmities attendant on extreme old age, were much mitigated by religion and its divine consolations.

(3). Some time ago, I told a respectable pious gentleman of this city, whose wife I was then attending, that the nature of her disease (effusion into the brain, consequent on puerperal convulsions) was such, as to preclude any reasonable hope of her recovery. His answer was, "I wish you, doctor, to visit my wife twice a day, and do every thing for her, precisely as if she was to recover, and as if all depended on the use of the means; while, at the same time, I know this to be my duty, I wish to bow in humble submission to the will of my heavenly Father, and to give up my wife and all my concerns into his hands, to be wholly at his disposal." This man did his duty, and although the subject of the case died, (as was expected) yet I trust she entered into that ever blessed rest which remaineth for the people of God. These cases shall serve to illustrate my views of the way of using the remedy.

(*To be continued.*)

MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continued from page* 363.)

Mr. Eastburn, as appears from his journal, began to preach statedly to the Mariners toward the close of the month of October, 1819. At the opening for worship of the building now known as the Mariner's church of Philadelphia, a compendious narrative was given of all the measures which had previously been adopted, in that city, for the religious benefit of seamen; and of those efforts in particular which had issued in the erection of that edifice. This narrative, which was printed and published as a report to the publick, it seems proper to insert entire, in this memoir. It contains a short but authentick history of the

commencement, progress, and completion of an establishment, of which Mr. Eastburn may justly be considered as the founder: for although the liberality of the religious publick, and the zealous exertions of several pious and publick spirited individuals were concerned, and were indeed essential, in bringing this establishment to maturity, yet the labours of Mr. Eastburn gave origin, animation, and effect, to the whole. The narrative will also make known, as it ought to do, to all who may read this memoir, the benevolence and liberality of some of the chief patrons of the Mariner's church in Philadelphia; as well as exhibit one of the happiest and most important efforts of Mr. Eastburn, in his incessant solicitude and unwearied activity in the cause of his divine Master. The narrative is as follows:—

"The third Sabbath in October, 1824, was fixed upon by the Committee for opening the Mariner's Church in Philadelphia. The day was very fine and the house was filled at an early hour with seamen and their families, and many citizens who felt an interest in the sailors' welfare. It was supposed that 1200, at least, formed the congregation, and many persons who went to the church were not able to gain admittance. The dedicatory services in the morning were performed by the venerable JOSEPH EASTBURN, assisted by the Rev. JAMES PATTERSON, of the Northern Liberties; and in the afternoon a sermon was preached by the Rev. Dr. BRODHEAD. After the concluding prayer in the morning, ROBERT RALSTON, Esq., rose and remarked, that it had been considered proper, on this occasion, to make known the commencement and progress of exertions for the benefit of mariners in this city, and for that purpose he read the following statement:—

"The first publick service for the Mariners' Church in the port of Philadelphia, was performed on the third Sabbath of October, 1819, in the sail-loft of Mr. Jacob Dunton, (who generously offered the same gratuitously) by the Rev. Joseph Eastburn; this discourse was from the 31st and 32d verses of the 107th Psalm, 'O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.'—The Rev. Mr. Joyce being present, also made an address, which, with the discourse, afforded the greatest satisfaction. From five to six hundred persons were present, of which, at least, one-half the number, including masters of vessels, were mariners. On the following Sabbath, a Sunday School was opened, between the morning and afternoon services, which has continued, and now numbers on the roll, one hundred and sixty children.

The worship continued in the sail-loft until the month of July, 1822, when a removal was made to the lecture room of the Second Presbyterian Church, in Cherry street, where the audience has generally been crowded, and the attendance of the mariners as numerous as could be expected, at a distance so far removed from the water.

In the month of June, 1823, an agreement was entered into by a few citizens with the directors of the bank of North America, for the lot now occupied as the site of the church, seventy-five feet front on Water street, and sixty-one and a half feet deep, for which the sum of eight thousand dollars was to be paid, subject to a lease of the tenant, then in possession. The contract being made, by which a lot was thus secured, subscription papers were circulated for the purpose of raising the amount, and which, at the close of a few weeks, produced nearly the sum of $10,000. This furnished the means of complying with the contract for the lot, by paying the eight thousand dollars to the directors of the bank, seven hundred dollars to the tenants for vacating the lease, and leaving about twelve hundred dollars towards the erection of a building. The conveyance for the lot, agreeably to the directions of those who were employed to solicit subscriptions, was made to Richard Dale, Samuel Archer, and Robert Ralston, in trust, for the use of the mariners of the Port of Philadelphia.

On the 10th of April, in the present year, an agreement was entered into with Mr. William Strickland, for a brick building of the whole dimensions of the lot, two stories high, constructed for warehouses in the lower story, and for a church in the second story, having a ceiling eighteen feet high, a gallery in the south end, and a pulpit, &c. in the north—the building to be covered with slate, and an observatory of twenty feet above the roof—the whole of the materials and workmanship to be of the best, and finished (without any additional expense) by the middle of the ensuing month, (November,) for the sum of ten thousand five hundred dollars.—To meet the payments under

this contract, which were to be monthly as the building progressed, a loan for the sum of eight thousand dollars was obtained from the Savings Fund Society, at an interest of five per cent. per annum, mortgaging the lot and building as security. The instalments have all been regularly paid; and agreeably to a stipulation in the contract, the balance, after a release from all leases or claims for workmanship and materials furnished, will be paid in a promissory note, at sixty days.

A statement herewith annexed, exhibits the contributions received from the citizens and insurance companies; the sums which have been received from the mariners in monthly contributions; the sum obtained on loan; and a balance of interests arising from unoccupied funds. It also exhibits the amount of payments for incidental expenses—for attending to the care and cleaning of the rooms used for worship—for the supply of books, &c. to the Sunday School—for the payment of the lot and lease—for the instalments on the building as far as they have become due,—and for six months' interest on the money borrowed—leaving a cash balance of $2152 52. A credit taken for this balance, and debiting the payment yet to be made for the building, with the loan and interest to be paid on the 13th April next, will make an aggregate of $9047 48, hereafter to be provided for.

The funds raised by contributions from the citizens, and insurance companies, were the result of the exertions of twenty-two committees, of two and three each, who very diligently and successfully pursued their solicitations, until the amount was adequate to the cost of the lot—The plan being to borrow for the erection of the building, and calculating to extinguish the same by a sinking fund, arising from the rents of the stores, and the monthly contributions of mariners. From the first of these sources, there will no doubt be a revenue of several hundred dollars per annum; and from the latter, if properly attended to by the owners and masters of vessels, a considerable annual income also. To facilitate the last, there has been prepared and circulated, a number of subscription books, designed to be brought to the notice of the officers and crew after embarking, for the purpose of subscribing donations and monthly contributions—to be paid for the use of the church, at the end of the voyage. From the experiment which has been made, this plan promises to be productive, if it is properly attended to; and carries with it the conviction, that the funds will come from an appropriate source, being from the mariners themselves. The danger however of deferring the extinguishment of the debt to the slow operation of the rents and monthly contributions, induces a suggestion, that there should be a renewal of the exertions on the part of the citizens who formerly solicited, and of any others feeling interested for the cause of the mariners—who, making the calls general instead of partial, as was the case before, may, in a short time, with other aids, render the means equal to a final extinguishment of the debt. Hitherto the gospel has been free to the mariners; and whilst the venerable *Pastor*, so eminently qualified to break the bread of life to them, remains to discharge his ministerial duties, it will continue to be furnished without money and without price. To be prepared however for a change, which sooner or later must take place, is an additional reason, why exertion should be made now, to render the institution entirely independent.

The reflections arising from a review of the peculiar smiles of Providence attending the efforts using in favour of the best interests of mariners, are calculated to fill the mind with wonder and astonishment at the goodness and mercy of the Lord. Surely it conveys the encouraging hope, that the set time to favour seamen is come. The interest excited in their behalf, was simultaneous on both sides of the Atlantic. Only seven or eight years have elapsed since the publick feeling has in any measure been alive to this object; and what has been the result, both in Europe and America, since that period? *Bethel Unions*, *Floating Chapels*, *Mariner's Churches*, and *Prayer-Meeting Establishments*, we hear of, from almost every large sea-port. Can this be any other than a supernatural influence operating at one and the same time, without concert, without the knowledge of each other's exertions, and yet, all tending to the same GODLIKE work of benevolence—the salvation of the souls of poor neglected mariners. In our own humble sphere, where has there been more evidence of the favour, and the blessing of the Lord?—where a greater proof of the efficacy of prayer, than is witnessed by the continual solicitude of those departing, for the prayers of the church—conveying a manifest feeling of an humble dependence on the GOD of providence? And where a greater evidence of the divine favour, than is witnessed in the accommodation afforded by the building, under the roof of which we are assembled at this time?

May we not also notice, and notice it with emotions of grateful hearts, how the Lord has spared, and used as an instrument for this new work, the singularly

qualified, and eminently pious pastor of the Mariner's Church? Nor should we omit to notice, the services rendered from the commencement of this establishment by two of our Christian brethren,* who undertook, and have conducted the Psalmody of the Church, in the most acceptable manner—till it pleased the Lord to call one from labour to reward;† and who, it is believed, will be recollected by all the worshippers in the Mariner's Church, with approbation and heartfelt regard.

[The church is situate on the east side of Water-street, between Chesnut and Walnut-streets.]

October 16, 1824.

* Mr. John Harned, and Mr. Gilbert Gaw.

† Mr. Gaw departed this life, 27th March, 1824.

Dr. ***The Mariner's Church, with the Committee superintending the Building, &c.*** ***Cr.***

1824.				1824.			
	To cash paid the Directors of the Bank of North America, for lots,	8000			By amount of donations from individuals,	9094 39	
	To tenant for vacating lease,	700			Ditto, from Insurance Companies,	900 00	
			$8700 00				$9994 39
	Incidental expenses of fuel, labour, &c. for 5 years, in the rooms used by the Church,		217 72		Monthly contributions from Mariners,		694 87
					Loan from Savings Fund Society,		8000 00
	Books, &c. for the Sunday School, including discount for the exchange of uncurrent bank paper,		75 58		Balance of interest by placing out unoccupied funds,		156 56
	Wm. Strickland for 7 instalments on building,		7500 00				
	G. Billington for 6 months' interest on loan of $8000 at 5 per cent. per annum,		200 00				
	Balance, being cash in hand,		2152 52				
			$18845 82				$18845 82
	Balance of contract to be paid W. Strickland,		3000 00		By balance brought down,		2152 52
	Loan from Savings Fund Society, with six months' interest, due 13th April, 1825,		8200 00		Balance which must be paid by the 13th April, 1825,		9047 48
			$11200 00				$11200 00

Philadelphia, 16th October, 1824.

Among other letters which Mr. Eastburn had received during the last week, and read at the meeting, was the following from Capt. Tubbs.

Brig Commodore Barry, off Cape Henlopen, Oct. 10th, 1824.

MY VERY DEAR FRIEND,—Through the tender mercy of our heavenly Father, we have proceeded thus far on our voyage without accident, and all in good health. The wind is fair, and very soon, if no accident happens, will many waters roll between you and us; and while we are exposed to the dangers incident to the watery element, may we never forget *that* God, who once said "peace, be still, and there was a great calm."

We are bound to a country where all are professed Christians; still they hardly have the form, much less the power of godliness—but CHRIST will one day (and O may it not be long, before he will) destroy that man of sin, with the brightness of his coming.

To me, a sea-faring life has become painful, not only in the separation from one of the best of wives, but from Christian society; for I can say from my heart that I do love all those who love the Lord Jesus Christ; and in my darkest hours that promise has never failed me, "We know that we have passed from death unto life, because we love the brethren;" and I think I have realized the promise more than once, "I will never leave thee nor forsake thee!"—weeping may last for a night, but joy comes in the morning.

I have the happiness to have with me this time two pious souls—I believe my second officer and one man before the mast; and in fact they all appear to be fine moral young men.—*By divine permission I intend to establish the publick worship of God on board, at least every Sabbath, the weather permitting:* And I hope, my dear father in Christ, indeed I am sure, we shall have your fervent prayers, not so much for our temporal as for our spiritual and eternal welfare. O how should this concern every son and daughter of Adam! "What will it profit a man if he gain the whole world, and lose his own soul; or what will a man give in exchange for his soul," is the language of Him who knows the worth of immortal souls.

The pilot is calling, I must bid you adieu. Father, pray for us; we know that the effectual fervent prayer of a righteous man availeth much. You have my imperfect petitions daily—and may the God of all grace be with you—may you have a Mariners' Church indeed, built of lively stones, Jesus Christ himself being the chief corner stone, and grow up to a holy temple in the Lord—are the sincere prayers of your affectionate friend,

CALVIN TUBBS.

REV. JOSEPH EASTBURN.

During the five years which elapsed, from the time at which Mr. E. began to preach statedly to seamen to that at which the Mariner's church was opened, he performed many occasional services in a variety of places. A few extracts from his journal during this period, will best exhibit the tenor of his life and his ministerial engagements.

1820. January, 1st Sabbath—Preached in the morning from Luke xiii The barren fig tree. Many were affected—in the afternoon from the 11th chapter, upon prayer.

2d Sabbath—Preached in the morning from Deuteronomy xxxii. 29: "O that they were wise." In the afternoon from John i. 45: "We have found him of whom Moses," &c.

3d Sabbath—Preached in the morning from Isaiah iii. 10, 11: "Say ye to the righteous." In the afternoon from Luke xiii. 24: "Strive to enter in at the straight gate."

4th Sabbath—Preached in the morning from Malachi iii.: "Then they that feared the Lord," &c. In the afternoon from John iv.: The woman of Samaria.

5th Sabbath—Preached in the morning from Daniel v.: Belshazzar's feast and death. In the afternoon from Luke xv., particularly the prodigal son.

March, 1st Sabbath—Preached in the morning from Matthew xiv. 30: "Lord save me." In the afternoon from 1 Timothy iv. 8: Godliness profitable for all.

2d Sabbath—Preached from Revelations iii. 20: "Behold I stand at the door," &c. In the afternoon a Mr. Harned spoke from Psalm xix. 13: "Keep back," &c.

3d Sabbath—Mr. Thompson, formerly a sailor, spoke from Luke ii. 14: "Good will to men." I preached in the afternoon from Psalm xlvi.: "God is our refuge."

May, 1st Sabbath—Preached in the morning from Psalm xl. first 3 verses—was taken very sick on my way home, but recovered so as to go again, and preached in the afternoon from 1 Peter iv. 18: "And if the righteous, &c."

2d Sabbath—Preached in the morning from Matthew xi. 28: "Come unto me," &c. Mr. Muhlenberg preached from Luke xv.: The parable of the prodigal son.

3d Sabbath—Mr. Bell preached in the

morning from 1 John iv. 19: "We love him because he first loved us." In the afternoon Dr. M'Dowell preached from Luke xix. 10: "For the son of man is come," &c.

4th Sabbath—At this time the General Assembly was in session, and several assisted. Mr. Wisner preached from Hebrews ii. 3: "How shall we escape if," &c. Mr. William M'Dowell from Mark xvi. 21: "One thing thou lackest."

June, 1st Sabbath—Mr. Calhoun preached from 1 Timothy i. 15: "This is a faithful saying." Mr. Humphrey in the afternoon from Mark iii. 7: Jesus going to the sea.

2d Sabbath—Mr. John Hodge preached from Matthew xi. 28; "Come unto me all ye that labour," &c. I spoke in the afternoon from Acts xxiv. 25: Paul's reasoning before Felix.

July, 4th Sabbath—Mr. M'Innes preached in the morning from Isaiah lxiii. 16. I preached in the afternoon from Revelation xiv. 13: "I heard a voice from heaven," &c. Monday went to Chester—Preached in the Episcopal church, by request of the Rev. Mr. Douglas in the evening. Tuesday went with him to Marcus Hook—Preached there in the Baptist meeting house—the people were very attentive in both places. Wednesday went to New Castle—Preached in the evening in the Presbyterian meeting; visited a charity school and several families, one woman very poorly. Thursday came to Wilmington—Preached in the Presbyterian meeting for Mr. Gilbert, preparatory to the communion; twelve were mentioned to join.

5th Sabbath—Preached in the Mariner's meeting in the morning from Psalm ix. 9, 10: "And they that know thy name will put their trust in thee." Mr. Dewees preached in the afternoon from Matthew vii.: building on a rock and on sand.

August, 3d Sabbath—Preached from Jonah iii. 2: The Lord sending him the second time to Nineveh. In the afternoon from Matthew xxv.: The parable of the ten virgins. An alarm of the yellow fever near the shore, kept many away. The board of health sent an order this week to stop our meetings. Upon this I went to see my friends in Brunswick, and held meetings there.

4th Sabbath—Preached in the Presbyterian meeting house. Monday evening I went up to the landing, and preached there. Tuesday evening in the Methodist meeting in Brunswick. Wednesday evening for the Baptists. Thursday, being appointed by the General Assembly of the Presbyterian church as a day of humiliation, thanksgiving, and prayer, I preached morning and evening in the meeting house. Friday attended the funeral of Mrs. Applegate, a worthy member. Saturday came to Trenton and visited many of my friends there.

September, 1st Sabbath—Preached in the Presbyterian meeting house, and was favoured with sweet freedom in almost every exercise, and experienced great kindness in every place. On Monday returned home and found all safe.

September, 2d Sabbath—Attended the communion in the morning with Dr. Neil—Preached in the afternoon at the Orphan Asylum, and in the evening for Dr. Janeway, in the society room.

3d Sabbath—Preached in the morning in Fort Mifflin to the soldiers there; in the afternoon in the garrison on the shore, to the soldiers there; many of the neighbours around attended; we held worship under the trees; the officers and men behaved well, and some were affected. Wednesday went to Burlington, and preached in the evening there. Thursday went to Mount Holly, and preached in the evening there.

4th Sabbath—Preached in the morning in Haddonfield, and in the evening in Moorestown; all places well attended.

October, 1st Sabbath—Preached in the Navy Yard in the morning, and in the Hospital in the afternoon; good attention in both

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead, and gave an exhortation—Preached in the afternoon for the poor in the Bettering House.

3d Sabbath—Attended the Germans at the Academy in the morning, who have English preaching; in the afternoon with the Moravians at their communion; in the evening with Dr. Janeway, in the society house.

4th Sabbath—Assisted Mr. M'Innis in opening the meeting in Thirteenth street, in the morning; attended two funerals to the new Baptist meeting ground, and preached there in the afternoon for Mr. Griffin, his wife being one that was buried.

5th Sabbath—Attended a funeral to the Moravian ground and spoke at the grave: preached in the afternoon at the Orphan Asylum; walked there and home.

November, 1st Sabbath—Renewed the Mariner's meeting. Preached in the morning from Hosea vi. 1: "Come and let us return." Dr. Brodhead assisted me in the afternoon: the meetings were crowded.

2d Sabbath—Preached from a part of the 107th Psalm, being a stormy day on sailors. Dr. Janeway preached in the afternoon from 1 John ii. 2.

(To be continued.)

SHORT NOTICES OF RECENT PUBLICATIONS.

THE EXAMPLE OF CHRIST: *addressed to those who bear his Name; more especially to those Members of his visible Church residing in Virginia. Winchester. Printed by Samuel H. Davis.* 1828. *Octavo. pp.* 16.

This is a well written pamphlet by an anonymous author. We think we see internal evidence that it is the production of a clergyman; and we suspect that he has withheld his name from the publick, that the religious sect to which he belongs being unknown, he might be more likely to obtain a favourable hearing from all Christian denominations, whom he wishes to be considered as addressing equally. The scope of the pamphlet is to engage sincere Christians of every name, to make far greater exertions than they have ever yet done for the conversion of the world—for instructing the ignorant and reclaiming the vicious, first in their own vicinity, and then in other lands, even to the ends of the earth.

We conjecture that this address was first made in the form of a sermon. It is introduced with the text John ix. 4: "*I must work the works of Him that sent me while it is day; the night cometh when no man can work.*" In setting the Saviour before his people as an example, the author remarks, that "Christ Jesus *had the glory of God constantly in view—in accomplishing this work, Christ was persevering—Christ expressed the greatest kindness even to opposers—Christ was constant in the use of all the means proper for the accomplishment of his work—Christ taught with great personal sacrifices.*" After speaking, briefly but very pertinently, on each of these topicks, the author says, "In applying this example of Christ, we consider, I. THE WORK BEFORE US AS MEMBERS OF THE CHURCH OF CHRIST—Our work will be accomplished when all families are brought under the influence of the gospel; when the love of God and the favour of the Lord Jesus shall rejoice every heart; when the Sabbath day shall find the whole community engaged in the publick and private worship of God; and when the name of Christ 'like sweet perfume, shall rise with every morning sacrifice.'" He then says, "We will consider II. THE OBSTACLES TO THE ACCOMPLISHMENT OF THIS HAPPY STATE OF THINGS." These obstacles are specified as follows:—"1*st. Perverted publick opinion.* 2*d. Popular ignorance; or want of sufficient instruction for a large class of our population.* 3*d. The small number of competent teachers.* 4*th. Want of energy and enterprise in the church of Christ.* 5*th. Want of liberality in the church of Christ is no small obstacle.* 6*th. Want of union of effort.*" After illustrating each of these points, the writer says, "III. WE INQUIRE FOR THE MOST READY MEANS OF SURMOUNTING THESE DIFFICULTIES." He thinks that in our present situation, there is requisite for our success, "1*st. A deep sense of the moral desolation that is around us.* 2*d. Strong faith in Christ.* 3*d. Exertions to do immediately what we can.*"

It will be perceived that even this naked outline of the address presents considerations of great moment and interest. It is for this reason that we have laid it before our readers, and would recommend it to their very serious attention. The doctrine of the address is entirely orthodox, and the whole is worthy of a very careful perusal.

AN EPITOME OF GENERAL ECCLESIASTICAL HISTORY, FROM THE EARLIEST PERIOD TO THE PRESENT TIME: *with an Appendix, giving a condensed History of the Jews, from the destruction of Jerusalem to the present day: Illustrated by Maps and Engravings. By John Marsh, A. M. Pastor of a Church in Haddam, Connecticut. New York.* 12*mo. pp.* 420.

This is a valuable compilation. The author, indeed, attempts to embrace *too much* in a single duodecimo volume of 420 pages. It is obviously impossible to present, in a volume of this size, even a full *skeleton* of Ecclesiastical History, from the creation to the nineteenth century, together with a comprehensive view of the present state of the whole religious world. Yet all this is undertaken by Mr. Marsh; and he has certainly acquitted himself in a manner which reflects credit on his talents, reading, and industry.

Mr. Marsh has divided his work into three periods. The *first* extends from the creation to the call of Abraham. The *second* from the call of Abraham to the advent of the Messiah: and the *third* from the Incarnation to the present time. Then follow brief accounts of the various existing religious sects, their situation, numbers, peculiarities, &c: to which are added two good maps; an ecclesiastical and historical chart; several engravings; statistical and chronological tables, &c. &c., all adapted to the instruction of the reader.

This "Epitome of Ecclesiastical History," we think, on the whole, worthy of patronage. Youthful readers cannot fail of deriving from it much useful know-

ledge: and even those of more advanced life, and more mature reading, will not peruse it without advantage. The author will probably be soon called to prepare a second edition for the press. In this case, we hope he will correct, in a number of places, the style of his work, which is sometimes defective in dignity, and still more frequently in precision and appropriateness. We hope, also, that he will recast some of his principal characters. For example, that of *Origen* is too *dark*, and that of *Cyprian* too *bright* for us. When it is said that *Mohammed* was, originally, a *tradesman*, the modern and popular import of that term is not sufficiently regarded. When we are told that the Westminster "Assembly of Divines pulled down episcopacy, without preparing any thing as a substitute," there is evidently less mature consideration than there ought to have been, both of the *powers* and *doings* of that far-famed Assembly. On criticisms of this kind, however, we have no disposition to insist. The work is adapted to be useful. And the degree of judgment and reading manifest in this first edition, is a pledge that the future editions will be much improved, and still more adapted to extensive usefulness. We heartily wish it success.

LECTURES ON INFANT BAPTISM. *By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover.* 12*mo.* *pp.* 174.

This volume contains eight lectures on the subject mentioned in their general title. They were prepared by the author as "a part of a regular course of Lectures, which the laws of the institution at Andover require in the department of Christian Theology." The publication of them was requested, about two years ago, by those theological students to whom they were first delivered; and the same request, the preface informs us, has been since made by many ministers and students.

We fully unite in the opinion that they are worthy of publication. They present an able investigation of the important subject to which they relate: indicate much profound and just thinking; and at the same time exhibit the leading principles of the *baptistical* controversy in a simple, clear, unostentatious, and popular form. We know not, indeed, that the distinguished author can be said to have taken any views of this much controverted subject, which are, strictly speaking, *original*. But he has, with much judgment, arranged and elucidated the principal topicks of argument, and has, for the most part, presented each in its proper place, and in a strong light. We think, on the whole, this work will detract nothing from the high reputation which his former writings have gained for him.

The style of Professor Woods is worthy of much praise. It is simple, perfectly perspicuous, neat, sufficiently nervous to satisfy any reasonable reader, and a model on the score of entire respectfulness toward anti-pædobaptists. We do not recollect a single expression which the most fastidious critick of that denomination could justly impugn, as even bordering on the severe or acrimonious. Polemical theology would be much more useful, as well as more pleasant, if it were always presented in such a dress.

We will only add, that, as this publication seems to have been chiefly intended for theological students, we think its value would have been not a little increased, by a more liberal reference to the richest and best sources of information on the several points discussed. The learned professor had no reason to fear the imputation of making a display of reading, when treating on such a subject, for such a purpose. Our wishes might have been fulfilled, without in the least impairing the fitness of the work for popular use, and greatly to the accommodation of young divines, and candidates for the ministry.

Literary and Philosophical Intelligence, etc.

From the London Philosophical Magazine, for July, 1828.

Experiments on the Pressure of the Sea, at considerable depths. By JACOB GREEN, *M. D. Professor of Chemistry in Jefferson Medical College, Philadelphia, United States, North America.**

Among the various expedients resorted to for the purpose of relieving the tedium and monotony of a sea-voyage, no one is more common during a calm, than to attach to a long line (the log) an empty bottle, well corked, and then to sink it many fathoms in the sea. In all such experiments, it is well known, that the bottles, upon being drawn up, are either full, or partially filled with water. The manner in which the water gets into the bottle is in some instances perfectly obvious, but in others very perplexing, if not wholly inexplicable. Sometimes the

* Communicated by the author.

cork, however well secured and sealed, is driven into the bottle, and when drawn up the vessel is of course found filled with water; and in such cases, what is a little surprising, the cork is often found occupying its original position in the neck of the vessel, being forced there no doubt by the expansion of the dense sea-water, on being drawn near the surface. This seems to be proved, by the cork often being in an *inverted* position. In the above experiment, and in some others to be mentioned presently, the bottle appears to be filled instantly; as the person who lets the bottle down often feels a sudden increase of weight, somewhat similar to the sensation produced when a fish takes the hook, on a dipsey line.

Sometimes the above experiment is varied by filling a vessel with fresh water, which, on examination, is found to be replaced by salt water; the cork remaining apparently undisturbed.

Sometimes when the previously empty bottle is only half full of water, this when poured into a tumbler effervesces, like water highly charged with carbonick acid gas. This is readily explained: for when the bottle descends it is full of air, and when the water enters, it will of course absorb the air; especially when the dense water itself expands, as it is drawn towards the surface.

Sometimes the experiment is performed by first corking the bottle *tight*, and then tying over the cork a number of layers of linen, dipped in a warm mixture of tar and wax. In fact, every device seems to have been tried to prevent the entrance of the water by the cork. In many of these cases, when the bottle is drawn up from a depth of 200 or 300 fathoms, it is found filled, or nearly filled, with water, the cork sound, and in its first situation, and the wax and tar unbroken. Two experiments are mentioned, in which vessels, with air-tight glass stoppers, were used. In one case the bottle was broken, and in the other, some drops of water were found in it.

How does the water find its way into the bottles? There are two opinions: one is, that it passes through the cork and all its coverings, in consequence of the vast pressure of superincumbent water; in the same manner as blocks of wood are penetrated by mercury, in the pneumatick experiment of the mercurial shower. The other and less popular opinion is, that the water is forced through the pores of the glass.*

The following experiment which I made on the 7th day of May, 1828, in latitude 48° — longitude 24° 34′, will perhaps throw some light on this subject.—Mr. Charles Dixey, the obliging and intelligent master of the packet ship Algonquin, had a boat rowed off from the ship for me, to the distance of about half a mile, when the sea was almost perfectly calm. A hollow glass globe hermetically sealed, which I had previously prepared in Philadelphia, was then fastened to a line, and sunk, with a heavy mass of lead, to the depth of 230 fathoms, or 1380 feet. On the same line, and 30 fathoms above the glass globe, was fastened a small bottle, with an air-tight glass stopper; 50 fathoms above this, a stout glass bottle, with a long neck, was tied; a good cork was previously driven into the mouth of this bottle, which was then sealed over with pitch, and a piece of linen dipped in melted pitch was placed over this; and when cool, another piece of linen, treated in the same way, was fastened over the first. Twenty fathoms above this bottle, another was attached to the line, much stouter, and corked and sealed like the first, except that it had but one covering of pitched sail-cloth. Thirty fathoms above this was a small thin bottle, filled with fresh water, closely corked; and 20 fathoms from this there was a thin empty bottle, corked tight and sealed, a sail-needle being passed through and through the cork, so as to project on either side of the neck.

Upon drawing in the line, thus furnished with its vessels, and which appeared to have sunk in a perpendicular direction, the following was the result:—

The empty bottle with the sail-needle through the cork, and which came up the first, was about half full of water, and the cork and sealing as perfect as when it first entered the sea.

The cork of the second bottle, which had been previously filled with *fresh* water, was loosened and a little raised, and the water was *brackish*.

The third bottle, which was sealed and covered with a single piece of sail-cloth, came up empty, and in all respects as it descended.

The fourth bottle, with a long neck, and the cork of which was secured with two layers of linen, was crushed to pieces, all except that part of the neck round which the line was tied; the neck of the bottle, both above and below the place where the line was fastened, had disappeared, and the intermediate portion re-

* See Perkins on Pressure, Phil. Mag. vol. lvii. p. 54. J. Deuchar's Remarks on the same, Ibid. vol. lvii. p. 201. Campbell's Travels, 1st series, p. 335. Silliman's Journal, vol. xiv. p. 194. Deuchar's Mem. in the Trans. of the Wernerian Soc. 1821—2—3.

mained embraced by the line. This I thought a little remarkable; and perhaps may be explained, by supposing that the bottle was first filled by the superincumbent pressure with dense sea-water, which expanded on being drawn up near the surface. Had the vessel been broken by external pressure, that part surrounded with the line ought to have been crushed with the rest.

The fifth bottle, which had been made for the purpose of containing French perfumery or æther, and which was therefore furnished with a long close glass stopper, came up about one-fourth filled with water.

The hollow glass globe, hermetically sealed, which was the last, and had been sunk the deepest of all, was found perfectly empty, not having suffered the smallest change. It is therefore concluded, that at the depth of 230 fathoms, the water enters glass vessels through the stoppers and coverings which surround them, and not through the pores of the glass. What the effect of a pressure of 400 fathoms, or more, will have on the glass globe above mentioned, Captain Dixey has engaged to ascertain for me on his return to America, if opportunity shall offer.

North American Lakes.—Those immense water ponds of our country, or rather inland fresh water seas, connected with each other by comparatively small channels of communication, exhibit, at present, a phenomenon of considerable interest. Lake Superior, by far the largest of all, is said to be much lower than it commonly is, or indeed has ever before been known to be, in the summer season; while all the other lakes are as much higher than usual. What can be the cause of this? is the inquiry. The unusual fall of rain in the last winter and spring, if it be supposed to have caused a more than common rise in the other lakes, ought to have produced the same effect on Lake Superior; for the fall, it is believed, was as great in and about that lake, as in and about the others. We have seen the following solution of the problem proposed, and we have little doubt that it is the true one. Lake Superior, especially on its south-eastern side, is encompassed by a rocky or iron-bound shore, which separates it from Lake Huron, and forms a barrier so elevated and impervious, that heretofore the surface of Superior has been eighteen feet higher than that of the Huron. Now, if we suppose that, either in the old channel of communication, or in one recently made, rocks and earth have been swept away, to the depth of several feet greater than before, the whole phenomenon is explained at once—The waters of Superior will be lower, and those of Huron and of all the other lakes higher, than in former years—If this explanation be the true one, there may be some ground for the apprehension, that the new outlet lately made, or a new one to be made hereafter, may be so suddenly deepened, or enlarged, as to produce a most tremendous and desolating flood, in all the circumjacent regions of the lower lakes—Lake Superior, as drawn on the maps, covers a space about as large as that which is assigned to the State of New York.

Weather in Paris.—The following was the state of the weather, during the last year in Paris. Rain, 146 days; snow, 21; hail or hoar frost, 6; frost, 59; thunder, 21; very cloudy, 178.

Religious Intelligence.

It is stated in the Address of the Executive Committee of the Board of Missions of the Presbyterian Church, which was published in our number for the month of July, that the Committee had "opened, and hoped constantly to maintain, a friendly correspondence with the American Board of Commissioners for Foreign Missions, and with the Home Missionary Society." We have the sanction of the Committee for now laying a copy of the letters addressed to these Boards before our readers.

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LETTER

To the Prudential Committee of the American Board of Commissioners for Foreign Missions, from the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church in the United States, dated—

Philadelphia, July 4, 1828.

CHRISTIAN BRETHREN,—We regard the Board of which your Committee is the

efficient agent, with great respect and tender affection. We rejoice in all your Christian enterprise, and give thanks to God for the blessings which have attended your labours; which are restricted in their aim by nothing short of the conversion of this fallen world to God. May you go on prosperously, and still to prosper.

We address you at the present time, because some have thought that the existence and operations of our Board are calculated to interfere with yours. We cannot indulge the thought, however, that any such fear should have entered *your* minds; for you know, too well to be jealous of any who are willing to co-operate with you, how extensive and arduous is the labour to be accomplished, before six hundred millions of Jews, Mahommedans, and Pagans, shall yield intelligent and willing obedience to the Lord Jesus Christ. You know, moreover, that no one society, except the Church of the living God, can exercise that instrumentality which is destined by his grace, for the regeneration of mankind; and that your own useful and powerful society has bounds, which it cannot pass.

We aspire to the honour of engaging with you in the noble employment of causing the Gospel to be preached to the poor, and of turning the pagan nations to our own Messiah; and we think, that with proper exertions, as the agents of the Assembly, we may expect, under the Divine blessing, to accomplish that in the Presbyterian church which would be impracticable for others.

The General Assembly, ever since its organization, has not only felt a lively interest in, but been actually engaged, until lately, in both domestic and heathen missions. Some funds have been consecrated to these missions, and entrusted to the Assembly for many years. It would be repugnant to our feelings, and contrary to our duty, to pervert them from the original intention of the donors. As opportunity offers we shall, therefore, prosecute missions to the heathen and to the Jews; while we primarily direct our attention to the destitute congregations within the bounds of the Presbyterian church; and to the descendants of our churches according to the flesh, who are rapidly peopling our western country. So far as we have the means, it will give us pleasure to co-operate with you, in your truly evangelical missions; and co-operation, your own experience has taught you, is desirable among all who love the Lord Jesus, in all matters in which they are agreed. It would be sad indeed, if joint efforts should be accounted collision.

Your reception of the Rev. Jonas King, when he was supported and directed by some societies in France and Holland, as a missionary to the Holy Land, in company with several of your own missionaries, did not evince any apprehension of danger from coadjutors; and happy should we think ourselves, if we could induce the 90 presbyteries, the 1285 ministers, the 1968 churches, and the 146,308 communicants of our section of the church of Christ, to send out, and support, a fellow to every labourer whom you have in the field. We are sure that they would walk side by side, and hand in hand, refreshed themselves, and refreshing us, by their truly Christian liberality and philanthropy. In such a case, we would support our own Stewart, whom you have adopted, in his toils with Bingham at the Sandwich Islands, or in his missionary tour in America; our Kirk, while he should be the companion of the lovely, learned, and pious King; and Butrick, Montgomery, Wright, Byington, Ferry, and Harris, *our* Presbyterian ministers, but *your* missionaries to the Indians; while we would both respond to each other concerning them, and all other good soldiers of the cross of Christ, the language of love and benevolence, "they are ours; they are yours;" "for all things are yours; whether Paul, or Apollos, or Cephas," or any other ministers by whom sinners believe unto salvation.

Some missions we would gladly undertake which the multitude of your present engagements must prevent your society from attempting; and particularly protestant missions to South America. We are persuaded that many of the children of God are found in the pale of the Romish church; but still the papal superstition is the darkness of death, and the papacy itself the son of perdition. To us it seems that the revolutions in favour of civil liberty, which have lately taken place in the southern section of our western continent, have made a fair opening for the introduction of the pure gospel, and of evangelical schools, into the greater portion of that too long benighted land.

The papacy, with Mohammedanism, infidelity, and paganism, have, we trust, but a short time longer to reign over the earth; and Christians ought not to despair of success, in attempting to win souls for Christ from the very jaws of these monsters of iniquity—The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. We will go to South America, while you continue to visit the islands of the sea; and may the Lord make a passage from every land to the kingdom of heaven.

It has been said by some that collec-

tions and agents intended to benefit your body and ours, will interfere with each other: but in reply, let us ask, have you found, brethren, any diminution of the spirit of benevolence to result from the multiplication of charitable enterprises in our day? May we not alternately reap and glean? A little prudence will direct the agents of both to occupy, as far as practicable, different ground; and not come in too rapid succession to the same individuals. The agents of all our benevolent institutions have, at different times, resorted to the same place; but they have produced no jarring notes; no diminution of interest in the good work of the Lord; and no sensible impoverishment of liberal benefactors.

Some will contribute to one society who will not to another; but the greater part of pious people, on due application, will do as much for each of us as they would probably have done for one alone.

Brethren, pray for our success; for we earnestly wish that the whole Presbyterian church may awake, arise, and shake herself from the dust—to see the salvation of God visiting the ends of the earth.

We pray for your continued and increasing prosperity; and particularly, that no misguided friends of the cause of missions, may separate between brethren, who serve one blessed Lord, and build up the same spiritual temple for the everlasting habitation of Jehovah.

We wish you grace, mercy, and peace, through our Lord Jesus Christ.

They of the Presbyterian church salute you.

By order and in behalf of the Board of Missions.

EZRA STILES ELY,
Corresponding Secretary.

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LETTER

From the Executive Committee of the Board of Missions of the General Assembly of the Presbyterian Church to the Executive Committee of the American Home Missionary Society, dated—

July 4th, 1828.

BRETHREN,—We do ourselves a pleasure in writing to you of "the common salvation," and of the means by which we would "strive together for the furtherance of the gospel."

It is, no doubt, mutually understood and believed by us, that all moral agents of our race are sinners; and are in their moral nature children of wrath, without the *disposition* to become holy, and without *any ability* to procure for themselves justification and acceptance before God; because all have sinned, and there is not a just man upon earth, that doeth good and sinneth not; no, not one. We mutually rejoice in the truth, that God, contemplating man in the alienation of his soul from his Maker, and in a state of righteous condemnation for sin, fully comprehended in his own wisdom, how he could himself be, in the same transaction, "the just God and the Saviour;" and purposed to deliver "a great multitude" of the human race, "which no man can number," from the guilt and misery of their lost estate. To effect this deliverance, in the fulness of time, God became man and dwelt among us; obeyed the law imposed upon human beings; and suffered, the just for the unjust, that whosoever believeth on him might not perish, but have everlasting life.

We are persuaded, that so soon as any man practically and cordially believes the gospel of our salvation, the Supreme Lawgiver, who has power to save and to destroy, does actually, according to his own previous purpose to do so, remit all the sins of that believer, freely give him Christ for righteousness, and thenceforward judicially reckon him to be freed from condemnation; and through the merits of Christ Jesus, and those alone, entitled to heaven.

Were sinners left to themselves, we agree that they would never believe to the saving of their souls: but the God of all grace has been pleased to appoint the use of such means for the conviction and conversion of sinners, as he is determined ordinarily to bless. The dead in trespasses and sins have minds *capable* of believing the testimony of God, and hearts capable of feeling the power of divine truth; but they have understandings darkened, consciences stupified, and hearts full of all manner of evil; which love darkness rather than light. While they are in this deplorable situation, the Head of the church commands his people to hold forth to them the word of life, and his ministering servants to preach unto them Christ Jesus crucified. This word, publicly read and preached, or more privately communicated, we believe to be the grand instrumental agent, in the hands of the Holy Ghost, of awakening, convincing, converting, and saving sinners. It is the joint and fervent desire, therefore, of your and our association, and of all the Christian people whose servants we are in the work in which we have engaged, that the gospel of the blessed God may, as speedily as possible, be preached to every human being under heaven. In promoting this object, we rejoice to have learned from your corresponding secretary and agent, who addressed the last General Assembly on the subject, that it is

your design, when operating in any of the vacant churches under the care of the Assembly, not to interfere with presbyterial order; but to subject all your missionaries, in such situations, to the inspection and government of the constituted authorities in the Presbyterian church. In pursuing this course you will avoid all collision with our Board of Missions; and we trust that we shall be mutually helpers of each other's joy, and joint labourers together with God in his spiritual husbandry. We shall together sow the seed of the everlasting and everliving word; and together rear and prune the trees of righteousness, which are to be translated from our care in the nursery here below, to the paradise of God.

Let there be no strife between us, we pray you; none between your and our husbandmen, unless it be in the Christian effort of spreading the Gospel; and in diligence, meekness, humility, and zeal according to knowledge, in their Master's service.

We wish you all success in the Lord's field; and an abundant harvest.

To prevent all interference in appointments, and to let you know the affairs of your brethren, we shall communicate to you, from time to time, our proceedings; and beg leave to assure you, that we shall not intentionally authorize any encroachment upon ground preoccupied by yourselves in the manner above described. The field of labour presented before us is so wide, that we fear our united efforts will not be sufficient to cultivate it. "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." At this moment there are 636 vacant churches connected with our 90 presbyteries; which have no ministrations of the Gospel but from itinerant preachers; and 502 more of our churches have only 226 pastors, or stated supplies, among them; so that 276 of the churches said to be supplied, might with propriety be added to those which are denominated *vacant*. Nine hundred and twelve ministers are wanting to give each of our congregations the entire services of a pastor.

Many of these congregations have been formed in years past by the activity, zeal, and piety of the missionaries sent out by the Board of Missions; many of them have been kept alive, from year to year, by the occasional preaching of the gospel, and dispensation of the sacraments, which we have been enabled to afford them; and within two years past, your Society have come forward to assist many of our infant churches, in supporting pastors or stated supplies. We thank you for this labour of love; and so long as you send forth labourers who shall be recognised and approved as supplies for their vacant churches by our Presbyteries, we shall wish your efforts may be increased a thousand fold.

We will endeavour, by Divine assistance, to awaken more generally the attention of the Presbyterian church to this important subject; and we trust experience will show, that so long as we judiciously and faithfully apply the funds severally entrusted to us, neither yours, nor ours, will be diminished by the other.

We salute you in the Lord.

By order and in behalf of the Board of Missions of the General Assembly,

EZRA STILES ELY,
Corresponding Secretary.

FOREIGN.

CEYLON.

Manepy.

The usual congregation on the Sabbath at this station, consists of about 350 children belonging to the native Free Schools, 29 girls belonging to the Boarding School, and generally about 40 adults,—in all, more than 400.

Our friends in America can have but little idea of the difficulty we find, in this country, in keeping so many children in order, and in gaining their attention. To secure these objects as much as possible, the children of each school are seated together, with their master at their head; and by frequent questions, to which they are required to give answers, and by familiar illustrations during sermon, a good degree of attention is kept up. Immediately after the services in the forenoon, we have a meeting of the members of the church, which all who are seriously disposed are allowed to attend. In this meeting, I endeavour to make a close and personal application of some part of the sermon. At four in the afternoon we have another service. At this meeting there are generally about fifty persons, including the children in the Boarding School. After this, I hear the lessons of the children. Though a fatiguing day, I often find the Sabbath a delight. I must add, however, that the heathen among whom we dwell, know how to make excuses, as well as impenitent sinners at home. They see no comeliness in Christ, that they should desire him. My experience leads me to rest more upon the promises of God, and less on success. It leads me to labour more, and yet to be willing, if God in his providence sees fit, to leave the harvest to be gathered by other hands.

I know that the promises of God stand sure. This is to the missionary not only the "shadow of a great rock," but it is the rock itself, on which alone we can safely trust. I feel no doubt as to the final success of missions, nor as to the duty, and I ought to add privilege, of the church cheerfully to send out into "all the world" many, very many more labourers. Nor does my faith lessen, when I think that this generation may pass away before the Son of man will come among this people to rule in his glory. It rather increases my admiration of the wonder-working God, who will eventually triumph gloriously, and make all these subjects plain. I feel thankful that I am on missionary ground, and have the unspeakable privilege of delivering to this people the whole counsel of God, and I hope never to be deprived of this privilege until the "earthly house of this tabernacle be dissolved." It is better to be a door-keeper in such a house, than to dwell in king's palaces; and yet I have no doubt that the poor widow, who casts in her two mites, may be greater in the kingdom of heaven than many missionaries.—*Mr. Spaulding.*

General Notices.

The last year was one of uncommon favour to the people of this district, in respect to their temporal affairs. Their crops were abundant, and they were preserved from epidemick sickness. But like the ancient heathen, they forgat God, neither were they thankful. They seemed at the commencement of the present year, more addicted to vain diversions, such as dancing, the acting of comedies, cock-fighting, &c. and, in some instances, more wedded to their idols, than at any time since our coming to the island. In the midst of their diversions, they received another warning to remember the God of heaven. Early in May, when little or no rain is expected, they were visited by such a storm of wind and rain, as has scarcely been known here by the oldest inhabitants. It began on the 4th, and continued with violence until the 8th, by which time the whole country, being nearly level, was flooded. In situations comparatively low, the people were obliged to leave their houses, and flee to places a little more elevated. Their houses, which are almost all built of mud, were many of them destroyed, numbers of cattle drowned, gardens more or less laid waste, and some lives lost. The amount of damage in the district, was estimated to equal about 75,000 Spanish dollars, which is a large sum for a people so poor to lose. The number of lives lost is not exactly known. Four of the boys of the Preparatory School at Tillipally, were of the number. They, with others, were attempting to go home, while all the fields were covered with water, and, though warned of danger, ventured too near the borders of a tank, or pond, and fell into it. There were five in company, and one only escaped. The bodies of all except one were found.—*Mr. Winslow.*

Under date of Jan. 24, 1828, Mr. Winslow states, that *fourteen* natives had that day been received into the mission church. Five of these were schoolmasters, five youths belonging to the Preparatory School, one a teacher in that school, and one a hired man: one of the others was an old man, and the other an elderly woman, neither of whom were in the employ of the mission.

WESTERN ASIA.

SYRIA.

Extracts from the Journal of Mr. Bird.

May 18, 1828. Early this morning, came a special messenger from bishop Zachariah bringing letters. This bishop appears to be one of the few in this land, who follow up their friendly professions by their deeds. He has written a letter to the patriarch at Damascus, which we are to forward. Two others accompanying it were addressed, one to our school agent, the other to myself. The former, as it may serve to show the prelate's mode of thinking, I judge proper to insert, as well as the latter. It is as follows:

"The grace of God and the apostolick blessing rest upon our beloved spiritual son Joseph Lufloofy. After wishing you the apostolick grace, we assure you of the joy we felt on hearing of your safe arrival in Beyroot. May the Angel of peace continue to keep you in all your ways, and establish you in the grace of the gospel. As it regards the patriarch, who, in connexion with the priests of Baal, has excommunicated you, let me say, that what he has done is to you a proper cause for rejoicing, for all the sons of the holy gospel are under excommunication from the hereticks, but the hereticks are under excommunication from our Lord Jesus Christ. Your case illustrates the words of the holy gospel, which says, 'He that forsaketh not father, and mother, and brother, and sister, and wife, &c. shall not enter into the kingdom of God.' The meaning is, that *we are to forsake such relations as are hereticks, such as worship an idol.* Now all papists are of this class. They worship the pope, and make him a god, and head of the church, and say that whoever does not believe in him cannot be saved. They have deserted the Lord Jesus Christ, and the Lord Jesus Christ has deserted them, and does not know

them. The Apostle Paul when he left the religion of his people the Jews, and became a follower of Christ and his doctrines, at that very moment became an apostle and a disciple and entered into the kingdom of God. Therefore, my son Joseph, be established,—rejoice and be exceeding glad, for you have become a disciple and a son of the blessed gospel. You have left the city of destruction and its vain merchandise, and have come out of the shadow of death, and from under the mists of darkness.* You have waked out of sleep, and found your turban, and are walking with Christian and Hopeful to Mount Zion. Turn not to the right hand, nor lose sight of Zion. Forget not Hopeful, nor Signior Great Faith, but be a companion of Signior Christian, and Signior Hopeful, those travellers from this world to the gate of heaven."

The following is a translation of the letter to me.

"After assuring you of our great desire to see you in all health and prosperity, we inform you, that your letter arrived in safety, and we have read and understood all its contents. You will herewith receive a letter to his holiness, the Rev. Patriarch of Antioch, which I beg you will forward him. Here you have a copy of it: 'Forasmuch as, some time ago, I wrote to beg a few books of my beloved brother Mr. Bird, books of the Old and New Testaments, and distributed them among my people and friends, from this circumstance have originated between us a friendship and correspondence. And now I have received from him a letter, in which he informs me, that brother Gerasimus, bishop of Tyre and Sidon, and others of little mind, have written to your blessedness to break up the schools in that region, and destroy the holy scriptures. Now I think this is not from their extensive knowledge of religious doctrines, nor for their great zeal for truth, but solely for their wish to please the Westerns, i. e. the Maronites and *Qualkies*,† since these are forever opposing the Protestants, because they oppose Anti-christ, i. e. the pope and his adherents. Consider now a few particulars respecting these men, by which you will see how much they are opposed to the pope, and in which, if they do not *benefit* us of the eastern church, they at least do us no *injury*. We beg your blessedness therefore to do nothing to hinder their work in any way. For fifteen years they have been distributing their books in all parts of the country, and we have never yet seen any order from our church in opposition to this work, neither from the patriarch of Constantinople, nor from the patriarch of Antioch, nor from the patriarch of Jerusalem. But on the contrary, the late patriarch Antamius declared, that it was a work of the greatest utility because it was in opposition to the dragon and the false doctrines of the Westerns. In regard to the Protestants, who distribute the Bible in charity, and open schools at their own expense, they are in opposition to Anti-christ, the pope, and his heretical doctrines, in the following particulars; viz.

1. They will have no earthly head of the church.

2. They will have no new fangled additions to the Christian faith.

3. They use not unleavened bread in their celebration of the Supper.

4. They believe not that the state of the saints is the same before and after judgment.

5. They believe not in purgatory, that satanic invention.

6. They allow baptism by immersion in the name of the Holy Trinity.

We see, therefore, that they are opposed exceedingly to the Westerns and the pope; and shall we, under such circumstances, forbid them, and prevent their schools on the plea that they circulate false books? I can assure your blessedness, their books are even more correct than those printed by the *Qualkies* on the mount of the Druses. I beg your blessedness, therefore, not to permit, for the sake of the good pleasure of the Maronites and Qualkies, such a thing as the prohibition of these books and schools, which are intended by these benefactors for the good of the people.' This is our letter to the patriarch, which we wish you to forward to Damascus. We have also written to our brother Benjamin, bishop of Beyroot, and sent the letter by a special messenger.* If you please to write yourself to his blessedness, and confirm what I have written by setting your hand and seal to the six articles, you will promote our object. Your brother,

ZACHARIAH."

19. Mr. Muller, with Girge, the Abyssinian, set off direct for Safed, the other German brethren having preceded them by way of Damascus.

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* Alluding to Bunyan's Pilgrim's Progress, which he has lately read in Greek.

† Papists are here known under the common term of *Westerns*. *Qualkies* is a term of reproach applied to the Greek papists, who are generally here called simply Catholicks, and, by the vulgar, Coatilies.

* This letter was respecting the character of the bishop's agent at Beyroot, and his breaking up the school at that place.

23. Wrote and forwarded a letter to the Greek patriarch, enclosing that of bishop Zachariah.

31. Shekh Naami, being in town today, was called, as he says, into the house of the Austrian consul, where he unexpectedly found priest George and others prepared to take him to task for his heretical walk in associating himself so much with the Protestant missionaries. Naami confessed that he associated himself considerably with us, boldly told them that their zeal in opposition to us was not love to truth, but envy and hatred to the Protestants. The priest concluded it necessary for him to write to the patriarch, and to Naami's father, Shekh Latoof, disclosing Naami's heresy. A woman in the service of Mrs. Dalton was frightened away at the beginning of the year, but has since returned. To-day the brother of the woman has brought a letter, as he says, to priest George, to require her to leave Mrs. Dalton entirely. She has an uncle, a priest, to whom she is writing for advice.

April 3. A lad arrived from Sgarta, bringing letters from Shekh Latoof to his son. The lad says, that a few days before he left, a priest was preaching at large on the duty and importance of confession to the priests, until Shekh Latoof became weary, and openly interrupted the priest, saying, he had said enough.

4. Went down to the custom-house to make another attempt to set the Hebrew Scriptures at liberty, that have been detained there for some weeks; but was told that the firman would not suffer them to pass.

5. An answer arrived from the Greek patriarch to my letter of the 23d ult. It appears sufficiently friendly, but I shall let it speak for itself.

"To the well beloved spiritual son, Mr. Isaac Bird, the Lord grant him a long and peaceful life. After giving your *friendship* the blessing, inquiring after your welfare, and assuring you of the very great desire we have to see you in all prosperity,—we begin by informing your friendship, that, at the proper time, came to hand your letter, sent by Mr. Nicolayson,* enclosing *the copy*, (the late proclamation against 'the followers of the Bible,' from the Maronite patriarch) and we were rejoiced at the assurance of your good health, a blessing which we hope you will long enjoy.—In regard to the schools, of which you made mention, we reply, that we had been informed of their establishment, and had never forbidden them. With regard to those in particular at Hosbaia and Merj Aioon, we had, at first, no knowledge of their existence, but afterwards, when there arose disputings and divisions about them, information was of course sent us both of the disturbance and the cause of it. We, therefore, to remove ground of the disunion, and restore the people to harmony, wrote to them, saying, 'Have you lived so many years in the habit of teaching your children at your own expense, and now do you look to others to instruct them as a charity? What has happened to you to render such a step necessary, a step which has introduced among you variance and strife?' This and this only was the amount of my letter to them. Now lately I have received your second letter, and have understood all you say in it. It contained, also, enclosed, a communication from our brother, the bishop of Akkar, the answer to which we herewith send you, requesting you to forward it. He begs us to write a circular to all our people, exhorting them to receive these schools of yours. Now we acknowledge this to be a work of the greatest benevolence, and one for which we render you our hearty thanks, but to write a publick proclamation to our people to receive these schools, is a thing, which, through fear of the late firman forbidding this work, we cannot do. This firman you are doubtless not ignorant of. That we should, however, actually *prohibit* this work, is equally impossible, since the books you bring, i. e. the books of the Old and New Testaments, as well as the Psalters in their separate form, we have examined, and pronounce to be such as are universally received among us, and you will, for their distribution, have your reward. But we have lately heard, that you have brought other books beside these, which we have never seen. These it will be proper, before we permit them, to examine and see if they contain any thing contrary to the orthodox church, which we are bound, by our office, to support and defend. We shall write hereafter to bishop Gerasimus our brother, to see if there is a prospect that the schools can go on among his people without divisions, and, if the people generally wish for them, to let them be continued: there can be no objection. But the new books already mentioned, we cannot approve without a previous examination. Please God we shall not be wanting in our compliance with whatever you demand. Let us hear from you often. Inform us in what way we can be serviceable to you, and may the Lord lengthen your days.—So prays

METHODIUS,
Patriarch of Antioch and all the East.
March 27, 1827.

* This was not intended as a letter, being a mere statement of facts without signature, intended to serve Mr. N. as the ground of remarks which he himself should make to the patriarch on his visit to Damascus.

P. S. We repeat the request, that you would forward the enclosed to our Rev. brother, the bishop of Akkar, by some trusty hand, as it contains a firman with special reference to him, and very important as it regards the regulation of his people."

It appears from documents adduced by Mr. Bird, but here omitted, that the patriarch was under some misapprehension as to the matters of fact connected with the suppression of the schools. The people, to a considerable extent, were decidedly in favour of them, but were constrained to yield to the misguided zeal of Gerasimus, bishop of Tyre and Sidon.

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MEDITERRANEAN.

Operations of the Church Missionary Society's Press at Malta.

By late numbers of the London Missionary Register it appears, that from January, 1825, to December, 1827, works of various sizes had been printed as follows:—

Lang's.	*Cop's printed.*	*Cop's dis.*	*Cop's in Depos'y.*
Italian,	13,500	7.535	5,965
Greek,	18,000	11,537	6,463
Arabic,	23,000	14,862	8,138
Total,	54,500	33,934	20,566

Among the publications we notice the following:

In *Italian.*—Milner's Church History, 1st Century—First Six Centuries—abridged from Milner—Conversion of Augustine—Augustine's "City of God"—Life of Swartz—Image Worship, from Milner, vol. iii. cent. 8. chap. 3.—In *Greek.*—Short History of Three Centuries—Baxter's Call, abridged—Commentary on Acts—Churches at Ephesus, Athens, and Thessalonica—Tract on Education—Philanthropos, a Gazette, from January, 1826. In *Arabick.*—Portions of Scripture—Dairyman's Daughter—Dr. Watts's First Catechism for Children—Life and Death of Pliny Fisk.

The commencement of the Reformation under Luther, from Milner, vol. iv. cent. 16, chap. 1 to chap. 6, was in the press in *Italian*, and the entire history, including Scott's continuation, has been prepared in that language.

Only a small portion of the works printed or in press, or prepared, or in a course of preparation, are named above. The annual expenditure for translating, is 538 dollars; for printing and binding, 1,068 dollars; for paper and sundries, 1, 034 dollars.

The following communications from the American Missionaries at Beyroot to Mr. Jowett, will serve to show with what prudence the press must be employed in reference to such countries as Syria. Mr. Goodell writes—

Through the good providence of God in disposing of circumstances and events, I have had the happiness to see all the books and tracts which you sent, placed safely in my own study. Of Arabick Scriptures, we have a good supply on hand. With the former editions of your Tracts we are also tolerably well supplied, especially for the present; but do not fail to send us all your new Tracts as fast as they are published. I want to see "Little Henry and his Bearer" in Arabick. I have translated it into Turkish, and it is read, in manuscript, with prodigious interest. The "Dairyman's Daughter" has been very highly praised among the Arabs, and I think "Little Henry" would be much more so.

To your inquiries respecting the propriety of printing in Arabick the journals of some of those connected with us, I will give, not an answer, but my opinion: at present, I do not think it would be judicious. We ourselves translate and circulate, in manuscript, as much of such matter as we dare to do. I assure you, there is more excitement in Syria than you can well imagine. The time will probably come when an extensive circulation of such journals will be deemed very desirable. But, as the management of all this is entirely in Mr. Bird's hands, his opinion will be worth much more than mine, and he will, doubtless, write to you soon. I think such works as the "Dairyman's Daughter," "Little Henry and his Bearer," and the "Shepherd of Salisbury Plain," are likely to be more useful at present than Tracts of any other character. But a year hence the face of things may be entirely changed.

We do not scatter Tracts abroad profusely; both on account of the difficulty of getting them into the country, and also because we do not think an indiscriminate distribution of them would be useful: with the greatest precaution many of them, doubtless, share the fate of the Holy Bible—that is, are cast into the fire. But we have reason to be thankful that you have sent us so many; and we doubt not they have contributed to our usefulness. We will endeavour to keep you well advised, from time to time, of the state of the demand.

Mr. Bird remarks, in reference to the statement of Asaad Shidiak of the change which had taken place in his mind.

It is not the thing for publication in Syria, at present: we have not yet ventured to circulate copies, even in manuscript; but this we should do, if our friend were in a state of safety. What would do, however, on a small scale, in manuscript, would not do from the press: the press is much to be feared by our enemies in this land; and they will not fail to silence it if they can. It is necessary

therefore to let it speak MILDLY; and especially not to suffer it to attack individuals. Should we hereafter have opportunity, we may forward something of the kind which you suggest, such as Providence may furnish us; and we rejoice that we have a prospect of such auxiliaries as those in Malta.—*Miss. Herald.*

A GOOD EXAMPLE.

One Hundred Dollars were enclosed in a letter to a member of the Executive Committee of the Board of Missions, with the following request and remark—"I make free to ask you to hand the enclosed sum to the Secretary of the Board of Missions of the General Assembly of the Presbyterian Church. I am led to believe, that under the new organized state of that Board, much good will be done for the promotion of piety generally, and for the enlargement of our church in particular." This liberal and unsolicited donor is a resident of a country town, in the interior of the State of Pennsylvania. We hope that many will *believe and act* as he has done—and indeed we have pretty good ground for confidence that they will.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. Dr. John Codman, of Dorchester, Massachusetts, his eighth annual payment for the Contingent Fund,		$100 00
Of Rev. Dr. Janeway, from Rev. Mr. Smiley, of Mississippi Presbytery, for copies of the Digest sold by him,	$25 00	
and for one copy sold by Dr. Janeway,	62	
	25 62	
one half of this sum is for the Contingent Fund,		12 81
Amount received for the Contingent Fund,		$112 81
Received for the Board of Missions, viz.—		
One half of the above sum received of Dr. Janeway for the Digest,		$12 81
Of George W. Blight, Esq. from a few ladies of Landisburgh, transmitted by Rev. James M. Olmstead, to Mr. Nicholas Murray,		15 00
Of do. from the First Presbyterian Church, Messrs. Thomas Fassitt's and Henry White's donation, each $5,	$10 00	
and cash,	1 00	
		11 00
Of Daniel Montgomery, Esq. of Danville, Columbia county, Pennsylvania, per Robert Ralston, Esq. his donation in aid of the Board of Missions,		100 00
Amount received for the Missionary Fund,		$138 81

View of Publick Affairs.

EUROPE.

By an arrival at New York, Liverpool dates to the 24th of July have been received —These are the latest we have seen.

BRITAIN.—It was expected that the British Parliament would be prorogued on the 25th of July. The London Globe of the 21st announced that his grace, the Archbishop of Canterbury, died that day at 11 o'clock, in the morning, at Lambeth Palace. The Archbishop was in his seventy-sixth year, had been indisposed for some time past, but had only been confined to the house for the last ten days. Immediately after the decease of the Archbishop, his son, the Speaker of the House of Commons, was sent for and arrived very shortly. The Archbishop, beside being Primate of all England, and Metropolitan, was a Lord of Trade and Plantations, an official Trustee of the British Museum, a Governor of the Charterhouse; and Visiter of All Souls and Merton College, Oxford. He was a cousin to the Duke of Rutland, and brother to Lord Manners.—And thus are church and state united in England.—We must say that we rejoice, and count it a favour of Heaven, that they are not so united in our

own country. The choice of a successor to a defunct primate always produces excitement in Britain. We hope—but fear it is a forlorn hope—that the appointment will fall to one who will favour, and not frown on, the national Bible Society.

Before the last arrival, accounts had been received of the progress of the war between the Russians and the Turks—The former had passed the Danube on a bridge constructed for the purpose, but not without opposition and some loss. The fortresses of Brailow and Matschin had been reduced. The taking of the former cost the Russians dear. It was attempted by storm, after having been mined in various directions. The mines were to have been exploded, and the attack by storm immediately to follow. One of the principal mines, however, did not explode, and another blew up too soon, and after a fearful carnage, the Russians were repulsed and retired to their camp. The garrison however asked for a truce of ten days—One only was allowed—The garrison capitulated on the 20th of June on honourable terms, and were permitted to retire to the Turkish army. The loss of the Russians in killed and wounded is stated in their own returns to be "two generals and 640 men killed, and 1434 wounded, but in the French papers, it is said to be at least 15,000 men. We think this exceeds the truth; but all accounts agree that the Turks fought desperately, and also skilfully, and that the Russian loss was very great. The Emperor and the Grand Duke Michael are with the army, which is advancing cautiously and gradually, and yet with great activity, toward Constantinople. The main body of the advanced Turkish army, under the Grand Vizier, is said to be at Chumla, about 30 leagues distant from the advance of the Russian army; but there are intervening fortresses which must be taken before the latter army can reach the former. The Russians appear to have secured the adjoining coast of the Black Sea, by which they will easily convey provisions and military stores to their troops. The grand Turkish army, consisting of 100,000 men, and expected to be commanded by the Sultan in person, is at Adrianople. —The Irish lawyer O'Connel has been elected to a seat in the British Parliament by an overwhelming majority. Whether he will or will not be allowed to take his seat, occasions much speculation—It is believed that the British naval force in the Mediterranean is to be considerably augmented—A most unusual and destructive inundation, occasioned by great and rapid falls of rain and the overflowing of the river Mersey, had extended throughout a large region contiguous to that river—The inhabitants of southern Africa have been recognised by the king as *a free people;* and the Commons had voted an address of thanks to his Majesty on the occasion.

France.—It is stated that in the Chamber of Peers, as well as in that of the Deputies, all the obnoxious laws relative to restrictions on the press, have been disapproved of and are to be repealed—After an earnest struggle, it appears that the influence of the Jesuits is greatly on the wane in France; and that the Protestants are likely to receive an *efficient* as well as a *nominal* protection, in the free avowal of their doctrines and opinions.

Spain—Affords us nothing to report during the last month.

Portugal.—On the 28th of June, the three estates of the nation, viz. the nobility, the clergy, and the deputies, having been convoked and assembled in Lisbon, doubtless at the instigation of Don Miguel himself, declared him absolute King. He immediately issued his decree, sanctioning their declaration, and assuming the title of "King of Portugal and the Algarves." In consequence of this usurpation, all the foreign ministers had left Lisbon, doubtless in pursuance of orders previously given by their respective governments. On the 30th of June, the city of Lisbon was brilliantly illuminated, "in demonstration," as the Lisbon paper says, "of the joy of the people at seeing so worthy a monarch seated on the throne of his ancestors."

On the 3d and 4th of July, the army of Don Miguel entered Oporto, 10,000 strong, with 30 pieces of cannon, without any opposition. The Marquis de Palmella, Saldanha, and several others, escaped in a steam-boat, and took passage for England, while the constitutional or legitimate army dispersed and fled towards the Spanish frontier. After entering Oporto, the troops of Don Miguel conducted themselves with perfect good order—they did no injury to private individuals or property.

Such is the statement given in the publick papers. There seems to be no doubt that Don Miguel is completely triumphant in Portugal. The truth is, that the Portuguese and the Spaniards are so generally and completely under the influence of the popish priesthood, that all appearances of their being favourable to free government, when put to the test prove to be delusive—They cannot be other than slaves till they are more enlightened.

Greece.—Ibrahim Pacha is not only still in Greece, but in the region contiguous to his head quarters in the neighbourhood of Navarino, he marches where he pleases, and acts as he chooses. Having waited till the Greeks were gathering in their harvest, he marched into the country and swept it all away—taking the most of it as a supply for his own army, and destroying the rest. How long do the powers allied for the *pacification* of Greece, intend to permit this Egyptian savage to inflict famine

and death at his pleasure on the defenceless Greeks!—In other parts of the Peloponnesus, the affairs of the Greeks wear an improving aspect; but we have noted nothing of great importance within the past month.

TURKEY.—An answer has been published by the Sultan to the Russian Manifesto, in which every charge contained in the latter receives a distinct reply—This Turkish state paper is ably and plausibly written. We profess ourselves incapable of appreciating the real value of the conflicting statements, allegations, and reasonings of the belligerent parties; but one thing we well know, and that is, that a Turk holds it perfectly lawful, in regard to individuals, to obtain any advantage over an infidel (a term which he applies to every Christian) and even to take away his life, by every species of falsehood or deception—employing, to give it effect, even the most solemn oaths. Better faith must be preserved in publick treaties, or they could not exist. Yet when war is declared, we believe nothing said by a Turk, without better evidence than that he has said it—The existing Turkish force now in the field is said to consist of 145,000 men; 80,000 disciplined in the modern European manner, and 65,000 according to the old Ottoman usage. But a recent levy is said to be made of all the men between the ages of 14 and 60.

We stated last month that the Sultan had issued orders to his troops not to give or to receive quarter: and it is now said that he has ordered all the officers and men who have capitulated to be beheaded; and that those who surrendered at Brailow have requested their enemies not to send them to the Turkish army, but that the request was not complied with. Thus it would seem that the present war is to be one literally of *extermination*—There is a report which we do not credit, that the Sultan has requested the French and English ambassadors to mediate between him and Russia, with a view to peace.

RUSSIA.—It appears that beside a vigorous prosecution of the war by Russia against the possessions of the Grand Seignor in European Turkey, his Asiatick possessions have been attacked at the same time, and that a considerable impression has been made on the south coast of the Black Sea. It would seem that Russia is determined, if possible, at least so to weaken the Ottoman power in the present contest, as that it shall no longer be formidable, nor give her future uneasiness. We pretend not to foresee the issue, but from present appearances, it seems as if the conflict must issue, in materially changing the state of Europe, and even of the civilized world. "The Lord reigneth, let the people tremble—let the earth rejoice!"

AUSTRIA AND PRUSSIA remain neutral, and are carrying on commerce with the Turks—the Bosphorus is opened to their vessels.

ASIA.

Calcutta papers have been received at Boston, to the 1st of April last. We extract from their contents the following interesting information.

"Lord Amherst, the Governor-General of India, embarked on the 8th of March, for England, on board his Majesty's ship Herald. Lord A. was accompanied by his lady and daughter. A monument and statue are about to be erected in Calcutta to the memory of Lord Hastings. The education of native youth, of both sexes, appears to engross much attention. Extracts are published in the newspapers from English essays, written by the Hindoo students of the Anglo-Indian College, in which the juvenile authors bring their acquirements in European learning to bear upon questions of moral, literary, political and social importance, in a very ingenious and remarkable manner. Great benefits are expected to result from this diffusion of the literature of the West. It is no less satisfactory to find that the blessings of knowledge are becoming more appreciated, and likely to spread among the native female population in different parts of the country. It appears by a Report recently published by the Missionaries of Serampore, that upwards of two hundred female children are in attendance at the schools established in and near that station and Ishera. The Mofussel Schools, too, appear to be going on very satisfactorily. The number attending the Beerhboom Schools is upwards of forty. At Dacca there are about one hundred and forty female scholars. The Chittagong Schools are attended by seventy-seven. There is also a school at Jessore, Akyab, Allahabad, and Benares; and the total number in attendance at the Serampore and other schools amounts to no less than five hundred and fifty—and there is every probability of their increasing, as the fame of these schools becomes spread. Indeed, the cause of education appears to be getting every day more and more popular among the people. In one part of the Report it is observed—'In most of the schools the parents attended, and testified their joy at the proficiency made by their children.' All suspicion and prejudice seemed to have vanished away. One of the Missionaries states that several respectable 'Moosoolmans' have lately called upon him, and offered to take charge of schools. 'Every girl,' he adds, 'that leaves the school, spreads the fame of them, and the knowledge of our exertions inspires the people with a desire that their villages might profit by them.'"

CHINA.—The Canton Register recommends the establishment of an European Aca-

demy in China, in which Europeans may become acquainted with the language and literature of the country. It attributes, in a great measure, to the ignorance of the languages of China and Japan, on the part of Europeans who visit those countries, the maintenance of so strong a disposition in the government and people, to a strict non-intercourse with foreign countries. It is obvious that many advantages would result from such a knowledge of the language of the country, as would enable the parties fully to understand one another in the intercourse between them. For the purpose of establishing the proposed Academy, it is necessary that there should be a concert among the foreigners who trade to China, and that the object should be accomplished by their united efforts.

AFRICA.

The friends to the Society for colonizing the people of colour in the United States on the Western coast of Africa, will learn with deep regret the death of Mr. Ashmun, the late, intelligent, able, active, faithful, and pious agent of the Society. It appears, by the last number of *The African Repository* (a periodical which we earnestly recommend to the patronage of our readers), that Mr. Ashmun left Monrovia on the 26th of last March. He first went to St. Bartholomews, and after a tedious passage from that island, he arrived at New Haven, in Connecticut, on the 10th ult. There he languished under the disease and debility which his excessive labours, exposures, and anxieties, in Africa, had induced, till on the 25th he died, in the triumphant hope of the gospel. He has fallen a martyr in the cause of humanity and Christian benevolence, and great is his reward in heaven—His memory will be precious to the end of time, in the colony which he has done so much to establish, and with all who love the sacred cause to which he made himself a voluntary victim—The superintendence of the colony remains for the present with the Rev. Lott Cary.

AMERICA.

Brazil and Buenos Ayres.—Rumours of peace between these belligerent powers are still in circulation; but nothing of importance, in reference either to peace or war, has met our observation in the past month. It appears that our new charge des affaires has arrived at Rio, and been honourably received by Don Pedro.

Colombia.—Bolivar has been proclaimed the civil and military chief of this republick, with unlimited powers, by a number of the principal towns. Whether the rest will follow remains to be seen. He is in fact dictator—as much so as ever Cincinnatus was; and happy will it be for him and for his country, if it shall hereafter appear that he possesses the spirit of Cincinnatus. We are not satisfied whether he has done wrong or right in accepting the dictatorship. It appears now, and we have always feared it would so turn out, that the present generation of Southern Americans are too ignorant, and have been too long under the influence of bad habits, to become at once good republicans: and if they must have a master, probably Bolivar will make as good a one as any other man—There never can be real freedom in any state in which religious intolerance exists—the thing is impossible. Now this intolerance has existed, and still exists, in all the new South American States. We had hoped that it would vanish gradually, and that the forms of republican government might continue till it was perfect—and might indeed serve to hasten so desirable an event. In Colombia our hopes have been disappointed; and we fear for all her sister republicks—We fear that they must and will have masters. A military spirit and military ideas are prevalent—absolute command, and absolute submission, seem to be all that the mass of the people can understand—that is, *practically* understand. War is proclaimed by Colombia against Peru, and we fear that a bloody contest will ensue. It is affirmed that Peru has trespassed on the territory of Colombia, and reviled her favourite chief. Be it so—Why was there not some negotiation? Why is the appeal immediately made to the sword? Alas! there must be a better spirit in our southern neighbours, before there can be political freedom or social happiness.

United States.—If ever a people were under special obligations to be thankful to the Sovereign of the universe, the inhabitants of our favoured land are that people. We are blessed with peace, and the full enjoyment of civil and religious freedom. Pestilence and wasting sickness have not, during the passing season, been permitted to visit us. The earth has for us been caused to yield her increase in exuberant abundance. Drought had indeed begun seriously to threaten a portion of our country. But since we began to write, copious showers have fallen, and are still falling. We have nothing that we can reasonably wish for, except a greater and more practical sense of the Divine goodness. O that we had this!—O that party violence, in relation to the approaching presidential election, might cease! O that intemperance and Sabbath-breaking might come to an end! O that all our great men were good men, and did not, by their example, encourage the transgression of the laws both of God and man! O that pure and undefiled religion before God our Father, did universally prevail, and rule in every heart!—For these additional blessings, let all who love their God and their country both pray and labour.

TO READERS AND CORRESPONDENTS.

In reply to some remarks in the Review of "A Declaration of the Yearly Meeting of Friends," &c. contained in our last number, we have received a manuscript, consisting of eight and a half folio pages. It is well written, respectful and even complimentary to the Reviewer, and but for considerations which we shall immediately mention, we should very willingly insert it in our pages. But on the other side, we have had put into our hands the last two numbers of the Berean, and a pamphlet of eighty octavo pages, containing extracts from Penn's "Sandy Foundation shaken," and from many other writers of eminence among Friends, accompanied by an Advertisement, Preface, and occasional Notes—all going to show, that the representations of "The Declaration" are not founded in truth, and that the sentiments of Elias Hicks are the genuine Quaker sentiments. In these circumstances our mind is made up, not to publish the arguments or allegations on either side—

Non nostrum est tantas componere lites.

It is not for us to endeavour to settle this dispute; and we are confident that no reasonable person will think that a large portion of our space ought to be devoted to a controversy in the society of Friends.

Each of the militating parties has a periodical publication of its own, in which it will have scope to plead its cause without restriction.—We really wish that the manuscript to which we have referred, and which bears the signature of "Explanator," may be printed. We also think it but fair to inform our readers, that the author of that manuscript thinks, and endeavours to show at considerable length, that we were in error, in supposing that Friends have no authoritative standards of doctrine, by which their members may be tried—He sums up his argument in these words—"Robert Barclay's Apology may then be considered as containing an 'authoritative' declaration, and an official standard of the doctrines of all true Quakers, and those who hold sentiments at variance with this book, are not to be regarded as one in faith with our religious society.

"I trust that in the foregoing remarks I have distinctly proved the positions which in the commencement of my observations I undertook to maintain—First, that the Society of Friends has a Discipline, regulating both the faith and practice of its members, by which they are judged, acquitted, or condemned. Second, that its doctrines are reduced to writing, in clear, explicit, and official treatises, by which the consistency of members may be tried, and the principles of the Society fully illustrated and explained for the information of strangers."—On this representation we make no remarks.—*Valeat quantum potest valere.*

We acknowledge the reception of a note from R. C. containing ten dollars—five for the Board of Missions of the Presbyterian Church, and five for the American Colonization Society. We are pleased that our Miscellany has pointed the benevolence of R. C. to such worthy objects —And we will cheerfully be his almoner, and the almoner of all others, who wish, through us, to contribute to any publick charity having (or its branches) an establishment in Philadelphia.

Several communications for the Christian Advocate are received and under consideration.

We wish for an interview with the writer of the essays, entitled "The Religious Farmer."